

THE BUDDHIST LITURGY

The single purpose of Buddhas' Birth into the world is to expound the forty-eight great vows of Amitabha Buddha!



佛 會 課 誦

THE BUDDHIST LITURGY

SUTRA TRANSLATION COMMITTEE OF
THE UNITED STATES AND CANADA

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**Sutra Translation Committee of the
United States and Canada**

Dharma Master Lok To, Director
2611 Davidson Ave.
Bronx, N.Y. 10468 (USA)
Tel. (718) 584-0621

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The Corporate Body of the Buddha Educational Foundation
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.
Tel: 886-2-23951198 , Fax: 886-2-23913415
E-mail: overseas@budaedu.org
Website: <http://www.budaedu.org>

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佛 會 課 誦 BUDDHIST LITURGY

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Note to second edition. This Liturgy, the first publication of the Sutra Translation Committee of the United States and Canada, was originally issued in April 1983. This second edition includes the following additional features:

- Preface
- Name Equivalencies
- Bibliography, p. 281
- Selective Index, p. 285

導言

佛法傳至美洲，根底漸臻鞏固。惟課誦尚乏當地語文譯本，而通曉中文人士究屬寥寥。本書旨在適應過渡需要，仍冀將來機緣成熟，各種西文課誦齊備可供當地人士使用。

本書中文悉以各大寺院習用之「朝暮課誦」為藍本。凡朗聲誦讀或行腔唱念部分均採用「韋德吉爾利」標明羅馬注音。除咒文及讚頌外，其他部分更在羅馬注音之下加標四聲符號。

中文之下，附有英譯，目的在使誦讀者畧明意義。譯文但求涵義及地位與原文相去不遠，工拙在所不計。

編輯委員會，在佛法詮釋方面獲法師指示，在英文方面有大學文學教授潤飾。然此工作性質特殊，縱經殫心竭力，而舛誤必所不免。敬希各界高明不吝斧正，以便將來改訂。

普願使用人士咸感方便。虔祝法界眾生共霑法益。

佛曆二五二七年佛誕日

加拿大佛教會
加拿大湛山精舍
美國佛教青年會
美加譯經委員會

INTRODUCTION

The present edition of The Buddhist Liturgy is intended to serve the needs of both the English and the Chinese speaking Buddhists during this transition period as Buddhism is taking firm root in the Americas. As such, this translation is not final, although our goal, of course, is to publish in the future a permanent, authoritative edition of the Liturgy in English and other languages.

The Chinese text is taken from The Liturgy of Morning and Evening Services, and We have found it necessary and advantageous to include, during this transition period, not only the English translation of the original but also the Romanized phonetic pronunciation (using the Wade-Giles system) of the Chinese characters.

Although the four Chinese language tone designations are indicated on the Romanized phonetic-pronunciation line for most of the Liturgy, such notations are not indicated for mantras, dharanis or chants.

Although we have endeavored to be as consistent as possible in the translation, there may appear slightly variant versions of the same passage, at various points in the text, which have escaped our proofreading. Any inconsistencies will, of course, be attended to and corrected in our final, permanent version of The Buddhist Liturgy, a future project.

It is our fervent hope that all persons who use this manual of the liturgy of the Buddhist religion will find it useful and advantageous in helping them participate in holy services, and we wish that all sentient beings may share in the blessings and joy that such participation confers.

The participation of the following persons and organizations is gratefully acknowledged in the completion of this project: Rev. Lok To, Director; Mr. Tac-Tsi Shih, Chief Translator; Dr. Frank G. French, English language editor — all of the Young Men's Buddhist Association of America; and to Revs. Sing Hung and Shing Cheung of the Buddhist Association of Canada, the Cham Shan Temple of Canada, and the Sutra Translation Committee of the United States and Canada.

April 8, 1983

BUDDHIST ASSOCIATION OF CANADA
CHAM SHAN TEMPLE OF CANADA
YOUNG MEN'S BUDDHIST ASSOCIATION
OF AMERICA
SUTRA TRANSLATION COMMITTEE OF
THE UNITED STATES AND CANADA

Preface to the Second Edition

The Liturgy and the Western Buddhist

This book (also known as the *Liturgy of Morning and Evening Services* or the *Daily Recitation Handbook*) contains the liturgy for morning, evening and festival services in the Mahayana tradition. This is the form of Buddhism most prevalent in China, Korea, Vietnam and Japan. This liturgy has an eclectic approach, as it is composed of texts representative of the various schools. Thus, the few moments of meditation at the beginning of each service is a form of Zen. The Pure Land School is reflected, for example, in the *Amitabha Sutra*, while the Tantric (Esoteric) School can be seen through the *Surangama Mantra* and other dharanis. In fact, the Theravada tradition, too, is present in the *Three Refuges*.

All Buddhist practices have but one supreme goal -- to calm and purify the mind of the practitioner by freeing it from the three poisons of greed, anger and delusion. His innate wisdom then gradually emerges and he becomes enlightened. *Full enlightenment at all times* is Buddhahood. This may be likened to a candle sheltered from the wind. It no longer emits a flickering light, but shines steadily -- bright and clear.

But, what should be the response of the Western Buddhist who happens to find himself in the middle of a service with foreign rituals, customs and language? What can he do when this liturgy book is suddenly thrust into his hands by a well-meaning parishioner, her finger pointing to a particular passage, and then pulled away barely two minutes later, the pages flipped to another unfamiliar passage? In what way, he may wonder, can these rituals further his study and practice?

1 - First, he should try to understand the meaning of the passage he is reciting and *resolve to put its teachings into practice*. The line-by-line translation of the text provides a good beginning.

2 - Alternatively, and perhaps more to the point, since many Western Buddhists have been exposed to some form of

meditation, he could try the Sutra Recital approach, concentrating singlemindedly on *rote recitation* of the text. This approach, at times misunderstood, was regarded as an important method of meditation¹ by the T'ien T'ai (Tendai) Patriarch Chih I. It was also taught by other masters, such as the renowned sixteenth century Zen Master Han-shan Te-ch'ing:

Those who have a sharp mind ... through the good influence of great learning ... start from scriptural studies and go on to cultivate the Mind. The state of *samadhi* is then realized ... Those who have dull minds cannot drive the vehicle of scriptural studies but they can practice the method of [Sutra Recital] ... In reciting the scriptures, one must concentrate singlemindedly, just as the ancient masters who withdrew into their inner state to meditate on the truth. (Sung-peng Hsu, *A Buddhist Leader in Ming China*, p. 126.)

In this connection, the Patriarch Yin Kuang wrote:

You should keep the three karmas of body, speech and mind utterly pure, earnest and sincere, bow to the Buddhas and sit erect concentrating your mind for a moment or two, before opening a sutra to read aloud or silently ... Then, *without trying to find the meaning of the sutra*, just recite it in one stretch from beginning to end. By reciting the sutras in such a manner, if you are of superior spirituality, you can awaken to the Non-Dual Truth and reach the Dharma of True Mark. Even if you are dull and of low capacity, you will gain increased merit and wisdom, eradicating karmic obstructions in the process ... The practice of Sutra Recital ... is therefore called "samatha," i.e., stopping or arresting mental processes. (*Pure-Land Zen, Zen Pure-Land*, Thich Thien Tam, tr., p. 154.)

3 - Should Sutra Recital (which resembles mantra recitation or the koan exercise in Zen) prove too arduous, we suggest the alternative Pure Land approach. While physically participating in the service, the practitioner just concentrates on Amitabha Buddha. In this method, the ever-wandering mind is not only focussed on many wholesome activities (bowing, reciting ...), it now has a *single transcendental focus*: Amitabha Buddha. A concentrated mind, free of greed, anger and delusion, is a *pure mind*. Moreover, Pure Land draws upon Amitabha's Vow to rescue all sentient beings. Reciting His name tunes the practitioner in to that Vow -- to that compassion. In his treatise, *The Awakening of the Faith*, the Patriarch Asvaghosha wrote:

Suppose there is a man who learns [Mahayana] teaching for the first time and

wishes to seek the correct faith but lacks courage and strength. Because he lives in this world of suffering, he fears that he will not always be able to meet the Buddhas and honor them personally, and that, faith being difficult to perfect, he will be inclined to fall back. He should know that the Tathagathas have an excellent expedient means by which they can protect his faith: that is, through the strength of wholehearted meditation-recitation on the Buddha, he will in fulfillment of his wishes be able to be born in the Buddha-land beyond, to see the Buddha always, and to be forever separated from the evil states of existence ... He will be able to be born there [the Pure Land] in the end because he abides in the correct samadhi. (Y.S Hakeda, tr., p. 102.)

If you follow one of these three methods faithfully, your wandering mind will in time be brought home. Like a tranquil lake reflecting the midnight moon, you will, at last, find a small measure of peace. You will then experience the very early beginnings of samadhi and wisdom -- the ultimate goal of all Buddhist traditions.² / *Van Hien Study Group - New York, Apr. 1993.*

(1) Sung-peng Hsu, *A Buddhist Leader in Ming China*, p. 126.

(2) The School of Buddhism which has the widest appeal in East Asia but is little known among Westerners is Pure Land.

Pure Land, like all Mahayana schools, requires first and foremost the development of the Bodhi Mind, the aspiration to attain Buddhahood for the benefit of all sentient beings. From this starting point, the main tenets of the school can be understood at two main levels, the transcendental and the popular -- depending on the background and the capacities of the cultivator.

i) At the transcendental level, i.e., for cultivators of the highest spiritual capacity, the Pure Land method, like other methods, reverts the ordinary, deluded mind to the Self-Nature True Mind. In the process, wisdom and Buddhahood are eventually attained. [To recite the Buddha's name is to recite the Mind.]

ii) In its popular form, i.e., for ordinary practitioners ... Pure Land involves seeking rebirth in the Land of Amitabha Buddha. This is achieved within one lifetime through the practice of Buddha Recitation with sincere faith and vows ...

Thus, at the popular level, the Pure Land of Amitabha Buddha is an ideal training ground, an ideal environment where the practitioner is reborn thanks to the power of Amitabha Buddha's Vows (other-power). No longer subject to retrogression, having left Birth and Death behind forever, the cultivator can now focus all his efforts toward the ultimate aim of Buddhahood. This aspect of Pure Land is the form under which the school is popularly known. (*Pure-Land Zen, Zen Pure-Land*, Introduction, p. 8.)

Name Equivalencies

*(Buddhist terminology is not standardized in English.
Alternate versions found in other texts appear below.)*

Term in Text	Alternate Versions
Amita	Amida, Amitabha
Amrta Mantra	Sweet Dew True Words
Asperges (Liturgy)	Purifying the Boundaries Ceremony
Avalokitesvara	Kuan Yin, Kannon
Bhaisajiyaguru	Medicine Buddha, Healing Buddha
Cundi	Junti, Thousand-Arm Avalokitesvara
Dharani of the Most Compassionate One	Great Compassion Mantra
Dharmadhatu	Dharma Realm
Dipamkara Buddha	Burning Lamp Buddha
Feast Day	Festival, birthday, holy anniversary
Food Bestowal after Mengshan	Feeding the Ghosts Ceremony
Food Conversion Mantra	Transforming the Food True Words
Heart Sutra	Prajna Paramita Hridaya Sutra
Indra	Devanam Indra, Shakra
Ksitigarbharaja	Ksitigarbha, Earth Store (Bodhisattva)
Mahasthamaprapta Mantra	Great Strength, Ta Shih Chih (Bodhisattva)
Nagarjuna	Dharani, True Words
Parinamana	Dragon Tree (Bodhisattva)
Pravraj	Transference of merit, dedication of merit
Samantabhadra	Leaving home anniversary
Sitatapatrosnisa Mantra	Universal Worthy(Bodhisattva)
Ten Grand Vows	Suramgama Mantra, Suramgama Dharani
Ullambana	Ten Great Vows, Vows of Samantabhadra
Universal Donation Dharani	Buddhas' Happy Day, Bon Festival
Wei T'o	Universal Offering True Words
	Vajrapani, Dharma-Protecting Bodhisattva

法器點版符號說明

LEGEND

符號 <u>Symbol</u>	法器 <u>Instrument</u>
◎	大磬 Ch'ing, large bell-gong
ㄣ	捺住大磬 Press to ready or to muffle the large bell-gong
•	引磬 Hand bell-gong
、	捺住引磬 Touch to ready or to muffle the hand bell-gong
	吊鐘 Tiao Chung, Suspension bell
○	大鼓 Drum
古	鐘鼓合敲 Simultaneous bell and drum
◎	大引磬合敲 Simultaneous large and hand bell-gongs

唱誦多遍之部分前後以 | : 及 : | 號表示，並注明遍數，最後一遍之法器符號則置於中文字下。

A passage to be repeated is marked with the signs of | : and : | at the beginning and the end of the passage respectively. The number of times to be repeated is also indicated. The symbols for the instruments of the final repetition are placed below the Chinese characters.

唱偈讚時，木魚與鼓各敲

To accompany hymns or chants, a wood-fish may be used in addition to, or in lieu of, the drum.

如用鐺鈴，鐘可不敲。鐺照鐘式，鈴照鼓式。

When Tang and Chia are used, the bell is optional. The Symbols for the bell are to be followed by the Tang and those for the drum by the Chia.

Complete, perfect enlightenment is based on the mind -- if the mind is pure and clear, one can fulfill all roots of goodness and will surely attain freedom in enlightenment.

*Avatamsaka Sutra, Chap. 38
Thomas Cleary, tr.*

朝時課誦

MORNING SERVICE

排班東西對面立

Both sides of the aisle stand facing each other.

轉身向上

問訊畢，仍轉身對面立

Turn to face Buddhas. Bow. Then turn to face the aisle again.

轉身向上三拜

Turn to face Buddhas.

拜下

起

Prostrate.

Arise.

拜下

起

Prostrate. Arise.

拜下

起

Prostrate.

Arise.

問訊

Bow.

寶鼎香讚

INCENSE ANTHEM "PAO TING"

(每逢朔望早課開始加唱此讚平時不用)

(An Extra Chant at the Beginning of the Morning Service
Exclusively on the First and the Fifteenth of the Lunar Month)

PAO TING JE MING HSIANG P'U PIEN
寶鼎 熬名香。 普徧
In an exquisite tripod burns the famed incense To permeate into

SHIH FANG CH'IENT CH'ENG FENG
十 方。 虔 誠 奉
all directions. Piously we offer it to the

HSIEN FA CHUNG WANG TUAN WEI SHIH
獻 法 中 王。 端 為 世
King of the Dharma, Expressly for the

CHIEH CHU HO P'ING TI CHIU T'IENT
界 祝 和 平。 地 久 天
World we pray for peace To last as long as

CH'ANG TUAN WEI SHIH CHIEH CHU
長。 端 為 世 界 祝
Heaven and Earth. Expressly for the World we pray for

朝時課誦 MORNING SERVICE
寶鼎香讚 INCENSE ANTHEM "PAO TING"

HO P'ING TI CHIU T'IEN CH'ANG
和 平。 地 久 天 長。
peace To last as long as Heaven and Earth.

NA MO HSIANG YUN KAI P'U SA
南 無 香 雲 蓋 菩 薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

MO HO SA NA MO HSIANG YUN
摩 訶 薩。 南 無 香 雲
Blessed be Bodhisattvas

KAI P'U SA MO HO SA NA MO HSIANG
蓋 菩 薩 摩 訶 薩。 南 無 香
Mahasattvas under incense-cloud canopies. Blessed be

YUN KAI P'U SA MO HO SA
雲 蓋 菩 薩 摩 訶 薩。
Bodhisattvas Mahasattvas under incense-cloud canopies.

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

大佛頂首楞嚴神咒
THE SITATAPATROSNISA
(SURAMGAMA) DHARANI

◉
| : NA MO LENG YEN HUI SHANG FO P'U SA : | (3 times)
南 無 楞 嚴 會 上 佛 菩 薩 (三稱)

◉
Blessed be Buddhas and Bodhisattvas in the Suramgama Assembly.

◉
MIAO CHAN TSUNG CH'IH PU TUNG TSUN
妙 湛 總 持 不 動 尊

O how wonderful, serene, all-powerful and immovable is the Honored One,

SHOU LENG YEN WANG SHIH HSI YU
首 楞 嚴 王 世 希 有

The supreme aspect of Suramgama, a rarity in the world,

HSIAO WO I CHIEH TIEN TAO HSIANG
銷 我 億 劫 顛 倒 想

Which eliminates my topsy-turvy thoughts held for millions of eons,

PU LI SENG CH'I HUO FA SHEN
不 歷 僧 祇 獲 法 身

And enables me to realize, before an infinity elapses, Dharmakaya.

YUAN CHIN TE KUO CH'ENG PAO WANG
願 今 得 果 成 寶 王

May I now reap the fruits and achieve enlightenment,

HUAN TU JU SHIH HENG SHA CHUNG
還 度 如 是 恒 沙 眾
For even yet shall I deliver as many beings as Ganges' sands;

CHIANG TZ'U SHEN HSIN FENG CH'EN CH'A
將 此 深 心 奉 塵 刹
I offer this profound wish for the countless lands,

SHIH TSE MING WEI PAO FO EN
是 則 名 為 報 佛 恩
For this is known as repaying Buddhas.

FU CH'ING SHIH TSUN WEI CHENG MING
伏 請 世 尊 為 證 明
Humbly I implore the World Honored One to seal my vow

WU CHO O SHIH SHIH HSIEN JU
五 濁 惡 世 誓 先 入
That I pledge to appear in the evil period of five turbidities,

JU I CHUNG SHENG WEI CH'ENG FO
如 一 眾 生 未 成 佛
And that, even if only one sentient being fails to become Buddha,

CHUNG PU YU TZ'U CH'U NI HUAN
終 不 於 此 取 泥 洹
I shall never under, that circumstance, enter Nirvana.

TA HSIUNG TA LI TA TZ'U PEI
大 雄 大 力 大 慈 悲

O Most Heroic, Mightiest and Most Compassionate One,

HSI KENG SHEN CH'U WEI HSI HUO
希 更 審 除 微 細 惑

I, furthermore, hope to have my last Avidya all removed,

LING WO TSAO TENG WU SHANG CHUEH
令 我 早 登 無 上 覺

So that I may soon attain Supreme Enlightenment,

YU SHIH FANG CHIEH TSO TAO CH'ANG
於 十 方 界 坐 道 場

And sit in Bodhimandalas everywhere.

SHUN JO TO HSING K'O HSIAO WANG
舜 若 多 性 可 銷 亡

Though Sunyata may come to an end,

SHUO CHIA LO HSIN WU TUNG CHUAN
燦 迦 羅 心 無 動 轉

The Cakra of my mind will not flinch.

NA MO CH'ANG CHU SHIH FANG FO
南 無 常 住 十 方 佛

Blessed be the ever-dwelling Buddhas everywhere.

朝時課誦 MORNING SERVICE
大佛頂首楞嚴神咒 THE SITATAPATROSNIŚA DHARANI

NA MO CH'ANG CHU SHIH FANG FA
南 無 常 住 十 方 法
Blessed be the ever-dwelling Dharmas everywhere.

NA MO CH'ANG CHU SHIH FANG SENG
南 無 常 住 十 方 僧
Blessed be the ever-dwelling Sanghas everywhere.

NA MO SHIH CHIA MOU NI FO
南 無 釋 迦 牟 尼 佛
Blessed be Sakyamuni Buddha.

NA MO FO TING SHOU LENG YEN
南 無 佛 頂 首 楞 嚴
Blessed be the Surangama from Buddha's Usnisa.

NA MO KUAN SHIH YIN P'U SA
南 無 觀 世 音 菩 薩
Blessed be Avalokitesvara Bodhisattva.

NA MO CHIN KANG TSANG P'U SA
南 無 金 剛 藏 菩 薩
Blessed be Vajragarbha Bodhisattva.

ERH SHIH SHIH TSUN TS'UNG JOU CHI CHUNG
爾 時 世 尊。從 肉 髻 中。
At that time the World Honored One, From his Usnisa,

YUNG PAI PAO KUANG KUANG CHUNG YUNG CH'U
涌 百 寶 光。 光 中 涌 出。
Emitted many-jeweled light; From the light sprang

CH'YEN YEH PAO LIEN YU HUA JU LAI
千 葉 寶 蓮。 有 化 如 來。
A lotus blossom with many petals; A Nirmanabuddha,

TSO PAO HUA CHUNG TING FANG SHIH TAO
坐 寶 華 中。 頂 放 十 道。
Sitting on the blossom, From his Usnisa emitted ten beams

PAI PAO KUANG MING I I KUANG MING
百 寶 光 明。 一 一 光 明。
Of all-splendored illuminations; In each of the illuminations

CHIEH PIEN SHIH HSIEN SHIH HENG HO SHA
皆 徧 示 現。 十 恒 河 沙。
Invariably manifested, Ten times as many as Ganges' sands,

CHIN KANG MI CHI CH'ING SHAN CH'IH CH'U
金 剛 密 迹。 擎 山 持 杵。
The powerful Vajra-panis, Lifting up mountains and thunderbolts

PIEN HSU K'UNG CHIEH TA CHUNG YANG KUAN
徧 虛 空 界。 大 眾 仰 觀。
Appearing all over the firmament. The congregation looked up,

WEI AI CHIEN PAO CH'IU FO AI YU
畏 愛 兼 抱。求 佛 哀 祐。
With mixed feelings of awe and love, Implored Buddha's pity
and care,



I HSIN T'ING FO WU CHIEN TING HSIANG
一 心 聽 佛。無 見 頂 相。
And wholeheartedly listened to the luminescent Tathagata atop
Buddha's usnisa,



FANG KUANG JU LAI HSUAN SHUO SHEN CHOU
放 光 如 來。宣 說 神 咒。
The invisible mark on his head. Who chanted the sacred Mantra.

第一會 The First Part

NA MO SA TA T'O SU CH'IEH TO YEH A LA HO TI
南 無 薩 怛 他。蘇 伽 多 耶。阿 囉 訶 帝。

SAN MIAO SAN P'U T'O HSIEH SA TA T'O FO T'O CHU
三 藐 三 菩 陀 寫。薩 怛 他。佛 陀 俱

CHIH SE NI SHAN NA MO SA P'O P'U T'O P'U TI
祇 瑟 尼 釤。南 無 薩 婆。勃 陀 勃 地。

SA TO PI PI NA MO SA TO NAN SAN MIAO SAN P'U
薩 跢 鞞 弊。南 無 薩 多 南。三 藐 三 菩

T'O CHU CHIH NAN SO SHE LA P'O CHIA SENG
陀。俱 知 南。娑舍囉、婆迦。僧

CH'IEH NAN NA MO LU CHI A LO HAN TO NAN
伽 喃。南無盧雞、阿羅漢跢喃。

NA MO SU LU TO PO NO NAN NA MO SO CHIEH LI
南無蘇盧多、波那 喃。南無娑羯唎

T'O CH'IEH MI NAN NA MO LU CHI SAN MIAO
陀、伽 彌 喃。南無盧雞、三藐、

CH'IEH TO NAN SAN MIAO CH'IEH PO LA TI PO
伽 跢喃。三 藐、伽 波囉。底波、

TO NO NAN NA MO T'I P'O LI SE NAN NA MO HSI
多那 喃。南無提婆離瑟赧。南無悉

T'O YEH P'I TI YEH T'O LA LI SE NAN SHE PO
陀 耶。毗地 耶。陀囉離瑟赧。舍波

NU CHIEH LA HO SO HO SO LA MO T'O NAN NA
奴。揭 囉訶。娑訶娑囉、摩他 喃。南

MO PA LA HO MO NI NA MO YIN T'O LA YEH NA
無跋囉訶、摩泥。南無因陀囉耶。南

MO P'O CH'IEH P'O TI LU T'O LA YEH WU MO PO
無婆伽婆帝。盧陀囉耶。烏摩般

TI SO HSI YEH YEH NA MO P'O CH'IEH P'O TI NO
帝。娑醯夜耶。南無婆伽婆帝。那

LA YEH NA YEH P'AN CHE MO HO SAN MU T'O LA
囉野。拏耶。槃遮摩訶、三慕陀囉。

NA MO HSI CHIEH LI TO YEH NA MO P'O CH'IEH P'O
南無悉羯唎多耶。南無婆伽婆

TI MO HO CHIA LA YEH TI LI PO LA NO CH'IEH
帝。摩訶迦囉耶。地唎、般刺那。伽

LA P'I T'O LA PO NA CHIA LA YEH A TI MU TI
囉毗陀囉。波拏、迦囉耶。阿地目帝。

SHIH MO SHE NO NI P'O HSI NI MO TA LI CH'IEH
尸摩舍那泥。婆悉泥。摩怛唎伽

NA NA MO HSI CHIEH LI TO YEH NA MO P'O
拏。南無、悉羯唎多耶。南無婆

CH'IEH P'O TI TO T'O CH'IEH TO CHU LA YEH
伽婆帝。多他伽跢、俱囉耶。

NA MO PO T'OU MO CHU LA YEH NA MO PA SHE
南無般頭摩、俱囉耶。南無跋闍

LA CHU LA YEH NA MO MO LI CHU LA YEH NA
囉、俱囉耶。南無摩尼、俱囉耶。南

MO CH'IEH SHE CHU LA YEH NA MO P'O CH'IEH P'O
無 伽 闍、俱囉耶。南無婆伽婆

TI TI LI CH'A SHU LA HSI NO PO LA HO LA
帝。帝唎茶。輸囉西那。波囉訶囉、

NA LA SHE YEH TO T'O CH'IEH TO YEH NA MO P'O
拏囉闍耶。跢他伽多耶。南無婆

CH'IEH P'O TI NA MO A MI TO P'O YEH TO T'O
伽婆帝。南無阿彌多婆耶。跢他

CH'IEH TO YEH A LA HO TI SAN MIAO SAN P'U
伽多耶。阿囉訶帝。三藐三菩

T'O YEH NA MO P'O CH'IEH P'O TI A CH'U PI
陀耶。南無婆伽婆帝。阿闍鞞

YEH TO T'O CH'IEH TO YEH A LA HO TI SAN MIAO
耶。跢他伽多耶。阿囉訶帝。三藐

SAN P'U T'O YEH NA MO P'O CH'IEH P'O TI PI
三菩陀耶。南無婆伽婆帝。鞞

SHA SHE YEH CHU LU FEI CHU LI YEH PO LA P'O
沙闍耶。俱盧、吠柱唎耶。般囉婆

LA SHE YEH TO T'O CH'IEH TO YEH NA MO P'O
囉闍耶。跢他伽多耶。南無婆

CH'IEH P'O TI SAN PU SHIH PI TO SA LIEN NA
伽 婆 帝。三 補 師、瑟 多。薩 憐 捺

LA LA SHE YEH TO T'O CH'IEH TO YEH A LA HO
囉 刺 闍 耶。跢 他 伽 多 耶。阿 囉 訶

TI SAN MIAO SAN P'U T'O YEH NA MO P'O CH'IEH
帝。三 藐 三 菩 陀 耶。南 無 婆 伽

P'O TI SHE CHI YHE MU NO YEH TO T'O CH'IEH
婆 帝。舍 難 野、母 那 曳。跢 他 伽

TO YEH A LA HO TI SAN MIAO SAN P'O T'O YEH
多 耶。阿 囉 訶 帝。三 藐 三 菩 陀 耶。

NA MO P'O CH'IEH P'O TI LA TA NO CHI TU LA
南 無 婆 伽 婆 帝。刺 怛 那、難 都、囉

SHE YEH TO T'O CH'IEH TO YEH A LA HO TI
闍 耶。跢 他 伽 多 耶。阿 囉 訶 帝。

SAN MIAO SAN P'U T'O YEH TI P'IAO NA MO SA
三 藐 三 菩 陀 耶。帝 瓢。南 無 薩

CHIEH LI TO I T'AN P'O CH'IEH P'O TO SA TA
羯 唎 多。翳 曇、婆 伽 婆 多。薩 怛

T'O CH'IEH TU SE NI SHAN SA TA TO PO TA LAN
他、伽 都 瑟 尼 釤。薩 怛 多、般 怛 嚩。

NA MO A P'O LA SHIH TAN PO LA TI YANG CH'I
南無、阿婆囉視耽。般囉帝。揚歧

LA SA LA P'O PU TO CHIEH LA HO NI CHIEH
囉。薩囉婆。部多、揭囉訶。尼揭

LA HO CHIEH CHIA LA HO NI PA LA PI TI YEH
囉訶。羯迦囉訶尼。跋囉、瑟地耶。

CH'IH T'O NI A CHIA LA MI LI CHU PO LI
叱陀你。阿迦囉。密唎柱。般唎、

TA LA YEH NING CHIEH LI SA LA P'O P'AN T'O
怛囉耶。儻揭唎。薩囉婆。槃陀

NO MU CH'A NI SA LA P'O T'U SE CHA T'U HSI
那。目叉尼。薩囉婆。突瑟叱。突悉

FA PO NO NI FA LA NI CHE TU LA SHIH TI NAN
乏。般那你。伐囉尼。赭都囉。失帝南。

CHIEH LA HO SO HO SA LA JO SHE P'I TO PENG
羯囉訶。娑訶、薩囉若闍。毗多崩

SO NO CHIEH LI A SE CHA PING SHE TI NAN NO
娑那、羯唎。阿瑟吒冰、舍帝南。那

CH'A CH'A TA LA JO SHE PO LA SA T'O NO
叉、刹怛囉、若闍。波囉、薩陀那、

CHIEH LI A SE CHA NAN MO HO CHIEH LA HO
羯 唎。阿瑟吒 南。摩訶 羯 囉訶、

JO SHE P'I TO PENG SA NO CHIEH LI SA P'O
若 闍。毗 多 崩、薩那 羯 唎。薩 婆、

SHE TU LU NI P'O LA JO SHE HU LAN T'U HSI
舍 都 嚧。你 婆囉、若 闍。呼 藍、突 悉

FA NAN CHE NO SHE NI P'I SHA SHE SHI TA LA
乏。難 遮 那 舍 尼。瑟 沙 舍。悉 怛 囉。

A CHI NO WU T'O CHIA LA JO SHE A PO LA
阿 吉 尼。烏 陀 迦 囉、若 闍。阿 般 囉

SHIH TO CHU LA MO HO PO LA CHAN CH'IH MO
視 多、具 囉。摩 訶 般 囉、戰 持。摩

HO TIEH TO MO HO TI SHE MO HO SHUI TO SHE P'O
訶 疊 多。摩 訶 帝 闍。摩 訶 稅 多、闍 婆

LA MO HO PA LA P'AN T'O LA P'O HSI NO A
囉。摩 訶 跋 囉 槃 陀 囉。婆 悉 你。阿

LI YEH TO LA P'I LI CHU CHIH SHIH P'O P'I SHE
唎 耶、多 囉。毗 唎 俱 知。誓 婆、毗 闍

YEH PA SHE LA MO LI TI P'I SHE LU TO P'U
耶。跋 闍 囉、摩 禮 底。毗 舍 盧 多。勃

T'ENG WANG CHIA PA SHE LA CHIH HO NO A CHE
騰 罔 迦。跋闍囉、制 喝那阿遮。

MO LA CHIH P'O PO LA CHIH TO PA SHE LA SHAN
摩囉 制 婆。般囉質 多。跋闍囉、擅

CH'IH P'I SHE LA CHE SHAN TO SHE PI T'I P'O PU
持。毗 舍囉 遮。扇 多 舍。鞞 提婆。補

SHIH TO SU MO LU PO MO HO SHUI TO A LI
視 多。蘇 摩 嚧 波。摩 訶 稅 多。阿 唎

YEH TO LA MO HO P'O LA A PO LA PA SHE
耶、多囉。摩 訶 婆 囉、阿 般 囉。跋 闍

LA SHANG CHIEH LA CHIH P'O PA SHE LA CHÜ MO
囉、商 羯 囉、制 婆。跋闍囉、俱 摩

LI CHÜ LAN T'O LI PA SHE LA HO SA TO CHE
唎。俱 藍 陀 唎。跋闍囉、喝 薩 多 遮。

P'I TI YEH CH'IENT CHE NO MO LI CHIA CH'Ü SU
毗 地 耶。乾 遮 那。摩 唎 迦。嚧 蘇

MU P'O CHIEH LA TO NO PI LU CHE NO CHÜ LI
母。婆 羯 囉 跢 那。鞞 嚧 遮 那。俱 唎

YEH YEH LA T'U SHE NI SHAN P'I CHE LAN P'O MO
耶。夜 囉 菟。瑟 尼 釤。毗 折 藍 婆、摩

NI CHE PA SHE LA CHIA NO CHIA PO LA P'O LU
尼遮。跋闍囉、迦那、迦波囉婆。嚧

SHE NO PA SHE LA TUN CHIH CHE SHUI TO CHE
闍那。跋闍囉、頓稚遮。稅多遮。

CHIA MO LA CH'A SHE SHIH PO LA P'O I TI I
迦摩囉。刹奢尸。波囉婆。翳帝夷

TI MU T'O LA CHIEH NA SO PI LA CH'AN CHÜEH
帝。母陀囉。羯拏。娑鞞囉憾。掘

FAN TU YIN TU NO MO MO HSIEH
梵都。印免那、麼麼寫。

第二會 The Second Part

WU HSIN LI SE CHIEH NA PO LA SHE HSI TO
烏鉢、唎瑟、揭拏。般刺、舍悉多。

SA TA T'O CH'IEH TU SE NI SHAN HU HSIN TU LU
薩怛他。伽都瑟尼釤。虎鉢都嚧

YUNG CHAN P'O NO HU HSIN TU LU YUNG HSI TAN
雍。瞻婆那。虎鉢都嚧雍。悉耽

P'O NO HU HSIN TU LU YUNG PO LA SE TI YEH
婆那。虎鉢都嚧雍。波囉瑟地耶。

SAN PO CH'A NA CHIEH LA HU HSIN TU LU YUNG
三 般 叉。拏 羯 囉。虎 舁 都 嚧 雍。

SA P'O YAO CH'A HO LA CH'A SO CHIEH LA HO JO
薩 婆 藥 叉。喝 囉 刹 娑。揭 囉 訶、若

SHE P'I T'ENG PENG SA NO CHIEH LA HU HSIN TU
闍。毗 騰 崩、薩 那 羯 囉。虎 舁 都

LU YUNG CHE TU LA SHIH TI NAN CHIEH LA HO
嚧 雍。者 都 囉。尸 底 南。揭 囉 訶。

SO HO SA LA NAN P'I T'ENG PENG SA NO LA HU
娑 訶 薩 囉 南。毗 騰 崩、薩 那 囉。虎

HSIN TU LU YUNG LA CH'A P'O CH'IEH FAN SA TA
舁 都 嚧 雍。囉 叉。婆 伽 梵。薩 怛

T'O CH'IEH TU SE NI SHAN PO LA TIEN SHE CHI
他。伽 都 瑟 尼 釤。波 囉 點。闍 吉

LI MO HO SO HO SA LA P'U SHU SO HO SA
唎。摩 訶、娑 訶 薩 囉。勃 樹、娑 訶 薩

LA SHIH LI SHA CHU CHIH SO HO SA NI TI LI
囉。室 唎 沙。俱 知、娑 訶 薩 泥。帝 隸、

A PI T'I SHIH P'O LI TO CHA CHA YING CHIA MO
阿 弊 提 視、婆 唎 多。吒 吒 嚧 迦。摩

HO PA SHE LU T'O LA T1 LI P'U P'O NO MAN
訶、跋闍嚧陀囉。帝唎、菩婆那。曼

CH'A LA WU HSIN SO HSI TI PO P'O TU MO
茶囉。烏鉢。娑悉帝。薄婆都。麼

MO YIN Y'U NO MO MO HSIEH
麼。印免那、麼麼寫。

第三會 The Third Part

LA SHE P'O YEH CHU LA PA YEH A CH'I NI P'O
囉闍婆夜。主囉跋夜。阿祇尼、婆

YEH WU T'O CHIA P'O YEH P'I SA P'O YEH SHE
夜。烏陀迦、婆夜。毗沙、婆夜。舍

SA TO LA P'O YEH P'O LA CHO CHIEH LA P'O
薩多囉、婆夜。婆囉、斫羯囉、婆

YEH T'U SE CH'A P'O YEH A SHE NI P'O YEH
夜。突瑟叉、婆夜。阿舍你、婆夜。

A CHIA LA MI LI CHU P'O YEH T'O LA NI PU
阿迦囉。密唎柱、婆夜。陀囉尼、部

MI CHIEN PO CH'IEH PO T'O P'O YEH WU LA CHIA
彌劍。波伽波陀、婆夜。烏囉迦、

P'O TO P'O YEH LA SHE T'AN CH'A P'O YEH NO
婆多、婆夜。刺闍檀茶、婆夜。那

CH'IEH P'O YEH P'I T'IAO TA P'O YEH SU PO LA
伽婆夜。毗條怛、婆夜。蘇波囉

NA P'O YEH YAO CH'A CHIEH LA HO LA CH'A
拏、婆夜。藥叉、揭囉訶。囉叉

SZU CHIEH LA HO PI LI TO CHIEH LA HO P'I SHE
私、揭囉訶。畢唎多、揭囉訶。毗舍

CHE CHIEH LA HO PU TO CHIEH LA HO CHIU P'AN
遮、揭囉訶。部多、揭囉訶。鳩槃

CH'A CHIEH LA HO PU TAN NO CHIEH LA HO CHIA
茶、揭囉訶。補丹那、揭囉訶。迦

CH'A PU TAN NO CHIEH LA HO HSI CH'IEN TU CHIEH
吒補丹那、揭囉訶。悉乾度、揭

LA HO A PO HSI MO LA CHIEH LA HO WU T'AN
囉訶。阿播悉摩囉、揭囉訶。烏檀

MO T'O CHIEH LA HO CH'E YEH CHIEH LA HO HSI
摩陀、揭囉訶。車夜、揭囉訶。醯

TI P'O TI CHIEH LA HO SHE TO HO LI NAN
唎婆帝、揭囉訶。社多、訶唎南。

CHIEH P'O HO LI NAN LU TI LA HO LI NAN
揭 婆、訶 唎 南。嚧 地 囉、訶 唎 南。

MANG SO HO LI NAN MI T'O HO LI NAN MO
忙 娑、訶 唎 南。謎 陀、訶 唎 南。摩

SHE HO LI NAN SHE TO HO LI NU SHIH PI TO
闍、訶 唎 南。闍 多、訶 唎 女。視 比 多、

HO LI NAN P'I TO HO LI NAN P'O TO HO LI
訶 唎 南。毗 多、訶 唎 南。婆 多、訶 唎

NAN A SHU CHE HO LI NU CHIH TO HO LI
南。阿 輸 遮、訶 唎 女。質 多、訶 唎

◎
NU TI SHAN SA P'I SHAN SA P'O CHIEH LA HO
女。帝 釤、薩 鞞 釤。薩 婆、揭 囉 訶

NAN P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA
南。毗 陀 夜 闍。瞋 陀 夜 彌。雞 囉

YEH MI PO LI PA LA CHE CHIA CH'I LI TAN
夜 彌。波 唎、跋 囉、者 迦。訖 唎 擔。

P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA YEH
毗 陀 夜 闍。瞋 陀 夜 彌。雞 囉 夜

MI CH'A YEH NI CH'I LI TAN P'I T'O YEH SHE
彌。茶 演 尼。訖 唎 擔。毗 陀 夜 闍。

CH'EN T'O YEH MI CHI LA YEH MI MO HO PO
瞋 陀 夜 彌。 雞 囉 夜 彌。 摩 訶 般

SHU PO TA YEH LU T'O LA CH'I LI TAN P'I T'O
輸、般 怛 夜。 嚧 陀 囉。 訖 唎 擔。 毗 陀

YEH SHE CH'EN T'O YEH MI CHI LA YEH MI NO LA
夜 闍。 瞋 陀 夜 彌。 雞 囉 夜 彌。 那 囉

YEH NA CH'I LI TAN P'I T'O YEH SHE CH'EN T'O
夜 拏。 訖 唎 擔。 毗 陀 夜 闍。 瞋 陀

YEH MI CHI LA YEH MI TA TO CH'IEH LU CH'A
夜 彌。 雞 囉 夜 彌。 怛 埵 伽 嚧、 茶

HSI CH'I LI TAN P'I T'O YEH SHE CH'EN T'O YEH
西。 訖 唎 擔。 毗 陀 夜 闍。 瞋 陀 夜

MI CHI LA YEH MI MO HO CHIA LA MO TA LI
彌。 雞 囉 夜 彌。 摩 訶 迦 囉。 摩 怛 唎

CH'IEH NO CH'I LI TAN P'I T'O YEH SHE CH'EN
伽 拏。 訖 唎 擔。 毗 陀 夜 闍。 瞋

T'O YEH MI CHI LA YEH MI CHIA PO LI CHIA CH'I
陀 夜 彌。 雞 囉 夜 彌。 迦 波 唎 迦。 訖

LI TAN P'I T'O YEH SHE CH'EN T'O YEH MI CHI
唎 擔。 毗 陀 夜 闍。 瞋 陀 夜 彌。 雞

LA YEH MI SHE YEH CHIEH LA MO TU CHIEH LA
囉 夜 彌。闍 夜 羯 囉。摩 度 羯 囉。

SA P'O LA T'O SO TA NO CH'I LI TA P'I T'O
薩 婆、囉 他、娑 達 那。訖 唎 擔。毗 陀

YEH SHE CH'EN T'O YEH MI CHI LA YEH MI CHE
夜 闍。瞋 陀 夜 彌。雞 囉 夜 彌。赭

TU LA P'O CH'I NI CH'I LI TAN P'I T'O YEH
咄 囉。婆 耆 你。訖 唎 擔。毗 陀 夜

SHE CH'EN T'O YEH MI CHI LA YEH MI P'I LI
闍。瞋 陀 夜 彌。雞 囉 夜 彌。毗 唎

YANG CH'I LI CHIH NAN T'O CHI SHA LA CH'IEH
羊、訖 唎 知。雞 陀、雞 沙 囉。伽

NA PO TI SO HSI YEH CH'I LI TAN P'I T'O YEH
拏、般 帝。索 醯 夜。訖 唎 擔。毗 陀 夜

SHE CH'EN T'O YEH MI CHI LA YEH MI NO CHIEH
闍。瞋 陀 夜 彌。雞 囉 夜 彌。那 揭、

NO SHE LA P'O NA CH'I LI TAN P'I T'O YEH
那 舍 囉、婆 拏。訖 唎 擔。毗 陀 夜

SHE CH'EN T'O YEH MI CHI LA YEH MI A LO
闍。瞋 陀 夜 彌。雞 囉 夜 彌。阿 羅

HAN CH'I LI TAN P'I T'O YEH SHE CH'EN T'O YEH
漢。訖唎擔。毗陀夜闍。瞋陀夜

MI CHI LA YEH MI P'I TO LA CH'IEH CH'I LI
彌。雞囉夜彌。毗多囉伽。訖唎

TAN P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA
擔。毗陀夜闍。瞋陀夜彌。雞囉

YEH MI PA SHE LA PO NI CHU HSI YEH CHU HSI
夜彌。跋闍囉波你。具醯夜、具醯

YEH CHIA TI PO TI CH'I LI TAN P'I T'O YEH
夜。迦地、般帝。訖唎擔。毗陀夜

SHE CH'EN T'O YEH MI CHI LA YEH MI LA CH'A
闍。瞋陀夜彌。雞囉夜彌。囉叉

WANG P'O CH'IEH FAN YIN T'U NO MO MO HSIEH
罔。婆伽梵。印免那、麼麼寫。

第四會 The Fourth Part

PO CH'IEH FAN SA TA TO PO TA LA NA MO
婆伽梵。薩怛多、般怛囉。南無

TS'UI TU TI A HSI TO NO LA LA CHIA PO LA
粹都帝。阿悉多、那囉刺迦。波囉

P'O HSI P'U CHA P'I CHIA SA TA TO PO TI LI
婆。悉 普 吒。毗 迦、薩 怛 多、鉢 帝 唎。

SHIH FO LA SHIH FO LA T'O LA T'O LA P'IN T'O
什 佛 囉、什 佛 囉。陀 囉 陀 囉。頻 陀

LA P'IN T'O LA CH'EN T'O CH'EN T'O HU HSIN HU
囉、頻 陀 囉。瞋 陀 瞋 陀。虎 餅 虎

HSIN P'AN CHA P'AN CHA P'AN CHA P'AN CHA P'AN
餅。泮 吒、泮 吒、泮 吒、泮 吒、泮

CHA SO HO HSI HSI P'AN A MOU CHIA YEH P'AN
吒、娑 訶。醯 醯 泮。阿 牟 迦 耶 泮。

A PO LA T'I HO TO P'AN P'O LA PO LA T'O
阿 波 囉、提 訶 多 泮。婆 囉、波 囉 陀

P'AN A SU LA P'I T'O LA PO CHIA P'AN SA
泮。阿 素 囉。毗 陀 囉。波 迦 泮。薩

P'O T'I P'I PI P'AN SA P'O NO CH'IEH PI P'AN
婆、提 鞞、弊 泮。薩 婆、那 伽、弊 泮。

SA P'O YAO CH'A PI P'AN SA P'O CH'IEH TA
薩 婆、藥 叉、弊 泮。薩 婆、乾 闥

P'O PI P'AN SA P'O PU TAN NO PI P'AN CHIA
婆、弊 泮。薩 婆、補 丹 那、弊 泮。迦

CHA P TAN NO PI P'AN SA P'O T'U LANG
吒 補 丹 那、弊 泮。薩 婆、突 狼

CHIH TI PI P'AN SA P'O T'U SE PI LI CH'I
枳 帝、弊 泮。薩 婆、突 澀 比 嚩。訖

SE TI PI P'AN SA P'O SHIH P'O LI PI P'AN
瑟 帝、弊 泮。薩 婆、什 婆 利、弊 泮。

SA P'O A PO HSI MO LI PI P'AN SA P'O
薩 婆、阿 播 悉 摩 嚩、弊 泮。薩 婆、

SHE LA P'O NA PI P'AN SA P'O TI TI CHI
舍 囉、婆 拏、弊 泮。薩 婆、地 帝 雞、

PI P'AN SA P'O TA MO T'O CHI PI P'AN SA
弊 泮。薩 婆、怛 摩 陀 繼、弊 泮。薩

P'O P'I T'O YEH LA SHIH CHE LI PI P'AN
婆、毗 陀 耶。囉 誓、遮 嚩、弊 泮。

SHE YEH CHIEH LA MO TU CHIEH LA SA P'O
闍 夜 羯 囉。摩 度 羯 囉。薩 婆、

LA T'O SO T'O CHI PI P'AN P'I TI YEH CHE LI
囉 他 娑 陀 雞、弊 泮。毗 地 夜。遮 唎、

PI P'AN CHE TU LA FU CH'I NI PI P'AN PA
弊 泮。者 都 囉。縛 耆 你、弊 泮。跋

SHE LA CHU MO LI P'I T'O YEH LA SHIH PI
闍 囉。俱 摩 唎。毗 陀 夜。囉 誓、弊

P'AN MO HO PO LA TING YANG I CH'I LI PI
泮。摩 訶 波 囉、丁 羊。乂 耆 唎、弊

P'AN PA SHE LA SHANG CHIEH LA YEH PO LA
泮。跋 闍 囉、商 羯 囉 夜。波 囉

CHANG CHIH LA SHE YEH P'AN MO HO CHIA LA
丈 耆、囉 闍 耶 泮。摩 訶 迦 囉

YEH MO HO MO TA LI CHIA NA NA MO SO
夜。摩 訶、末 怛 唎 迦 拏。南 無、娑

CHIEH LI TO YEH P'AN PI SE NA PEI I P'AN
羯 唎 多、夜 泮。瑟 瑟 拏 婢、曳 泮。

P'U LA HO MOU NI I P'AN A CH'I NI I
勃 囉 訶、牟 尼、曳 泮。阿 耆 尼、曳

P'AN MO HO CHIEH LI I P'AN CHIEH LA T'AN
泮。摩 訶 羯 唎、曳 泮。羯 囉 檀

CHIH I P'AN MIEH TA LI I P'AN LAO TA LI
遲、曳 泮。蔑 怛 唎、曳 泮。嚩 怛 唎、

I P'AN CHE WEN CH'A I P'AN CHIEH LO LA TA
曳 泮。遮 文 茶、曳 泮。羯 邏 囉 怛

LI I P'AN CHIA PO LI I P'AN A TI MU
唎。曳 泮。迦 般 唎、曳 泮。阿 地 目、
CHIH TO CHIA SHIH MO SHE NO P'O SZU NI I
質 多。迦 尸 摩、舍 那。婆 私 你、曳
P'AN YEN CHI CHIH SA TO P'O HSIEH MO MO
泮。演 吉 質。薩 埵、婆 寫。麼 麼、
YIN T'U NO MO MO HSIEH
印 兔 那、麼 麼 寫。

第五會 The Fifth Part

T'U SE CHA CHIH TO A MO TA LI CHIH TO WU
突 瑟 吒、質 多。阿 末 怛 唎、質 多。烏
SHE HO LA CH'IEH P'O HO LA LU TI LA HO
闍、訶 囉。伽 婆、訶 囉。嚧 地 囉、訶
LA P'O SO HO LA MO SHE HO LA SHE TO
囉。婆 娑、訶 囉。摩 闍、訶 囉。闍 多、
HO LA SHIH PI TO HO LA PA LUEH YEH HO
訶 囉。視 瑟 多、訶 囉。跋 畧 夜、訶
LA CH'IEN T'O HO LA PU SHIH PO HO LA P'O
囉。乾 陀、訶 囉。布 史 波、訶 囉。頗

LA HO LA P'O HSIEH HO LA PO PO CHIH TO
囉、訶囉。婆 寫、訶囉。般 波、質 多。

T'U SE CHA CHIH TO LAO T'O LA CHIH TO YAO
突 瑟 吒、質 多。嚩 陀 囉、質 多。藥

CH'A CHIEH LA HO LA CH'A SO CHIEH LA HO PI
叉，揭 囉 訶。囉 刹 娑、揭 囉 訶。閉

LI TO CHIEH LA HO P'I SHE CHE CHIEH LA HO
隸 多、揭 囉 訶。毗 舍 遮、揭 囉 訶。

PU TO CHIEH LA HO CHIU P'AN CH'A CHIEH LA
部 多、揭 囉 訶。鳩 槃 荼、揭 囉

HO HSI CH'IEN T'O CHIEH LA HO WU TA MO
訶。悉 乾 陀、揭 囉 訶。烏 怛 摩

T'O CHIEH LA HO CH'E YEH CHIEH LA HO A
陀、揭 囉 訶。車 夜、揭 囉 訶。阿

PO SA MO LA CHIEH LA HO CHE CH'U KO CH'A
播 薩 摩 囉、揭 囉 訶。宅 祛 革。茶

CH'I NI CHIEH LA HO LI FO TI CHIEH LA HO
耆 尼、揭 囉 訶。唎 佛 帝、揭 囉 訶。

SHE MI CHIA CHIEH LA HO SHE CHU NI CHIEH LA
闍 弭 迦、揭 囉 訶。舍 俱 尼、揭 囉

HO MU T'O LA NAN TI CHIA CHIEH LA HO A
訶。姥陀囉。難地迦、揭囉訶。阿

LAN P'O CHIEH LA HO CH'IEN TU PO NI CHIEH LA
藍婆、揭囉訶。乾度波尼、揭囉

HO SHIH FO LA YEN CHIA HSI CHIA CHUI TI YAO
訶。什佛囉。埤迦醯迦。墜帝藥

CHIA TA LI TI YAO CHIA CHE T'U T'O CHIA NI
迦。怛隸帝藥迦。者突託迦。昵

T'I SHIH FA LA PI SHAN MO SHIH FA LA PO TI
提、什伐囉。瑟釤摩、什伐囉。薄底

CHIA PI TI CHIA SHIH LI SE MI CHIA SO NI
迦。鼻底迦。室隸、瑟密迦。娑你、

PO TI CHIA SA P'O SHIH FA LA SHIH LU CHI TI
般帝迦。薩婆、什伐囉。室嚧吉帝。

MO T'O PI TA LU CHIH CHIEN A CH'I LU CH'IEN
末陀、鞞達、嚧制劍。阿綺嚧鉗。

MU CH'IEH LU CH'IEN CHIEH LI T'U LU CH'IEN
目佉嚧鉗。羯唎突嚧鉗。

CHIEH LA HO CHIEH LAN CHIEH NA SHU LAN TAN
揭囉訶。揭藍、羯拏、輸藍。憚

TO SHU LAN CH'I LI YEH SHU LAN MO MO SHU
多、輸藍。迄唎夜、輸藍。末麼、輸

LAN PA LI SHIH P'O SHU LAN PI LI SE CHA SHU
藍。跋唎室婆、輸藍。毖栗悉吒、輸

LAN WU T'O LA SHU LAN CHIEH CHIH SHU LAN
藍。烏陀囉、輸藍。羯知輸藍。

PA HSI TI SHU LAN WU LU SHU LAN CH'ANG
跋悉帝輸藍。鄔嚧輸藍。常

CH'IEH SHU LAN HO HSI TO SHU LAN PA T'O SHU
伽輸藍。喝悉多輸藍。跋陀輸

LAN SO FANG ANG CH'IEH PO LA CHANG CH'IEH
藍。娑房盎伽。般囉、丈伽

SHU LAN PU TO PI TO CH'A CH'A CH'I NI SHIH
輸藍。部多、毖跢茶。茶耆尼。什

P'O LA T'O T'U LU CHIA CHIEN TU LU CHI CHIH
婆囉。陀突嚧迦。建咄嚧吉知。

P'O LU TO P'I SA PO LU HO LING CH'IEH SHU
婆路多毗。薩般嚧。訶凌伽。輸

SHA TA LA SO NO CHIEH LA P'I SHA YU CHIA
沙怛囉。娑那羯囉。毗沙喻迦。

A CH'I NI WU T'O CHIA MO LA PI LA CHIEN
阿耆尼。烏陀 迦。末囉、鞞囉。 建

TO LA A CHIA LA MI LI TU TA LIEN PU CHIA
多囉。阿迦 囉。密唎咄。怛 欽 部迦。

TI LI LA CHA PI LI SE CHIH CHIA SA P'O NO CHU
地栗刺吒。瑟唎瑟質 迦。薩婆那俱

◎
LA SZU YIN CH'IEH PI CHIEH LA LI YAO CH'A TA
囉。肆引 伽 弊。揭囉唎藥叉。怛

LA CH'U MO LA SHIH FEI TI SHAN SO PI SHAN
囉 芻。末囉視。吠帝釤。娑鞞釤。

HSI TA TO PO TA LA MO HO PA SHE LU SE
悉怛多、鉢怛囉。摩訶跋闍嚧。瑟

NI SHAN MO HO PO LAI CHANG CH'I LAN YEH PO
尼釤。摩訶般賴、丈 耆 藍。夜波

T'U T'O SHE YU SHE NO PIEN TA LI NA P'I T'O
突陀。舍喻闍那。辦怛隸拏。毗陀

YEH P'AN T'AN CHIA LU MI TI SHU P'AN T'AN
耶。槃曇迦嚧彌。帝殊。槃 曇

CHIA LU MI PO LA P'I T'O P'AN T'AN CHIA LU
迦 嚧彌。般囉毗陀。槃 曇 迦 嚧

◎
MI TA CHIH T'O AN A NO LI P'I SHE T'I
彌。跢 姪 他。唵。阿 那 隸。毗 舍 提。
PI LA PA SHE LA T'O LI P'AN T'O P'AN T'O
鞞 囉。跋 闍 囉。陀 利。槃 陀 槃 陀
NI PA SHE LA PANG NI P'AN HU HSIN TU LU
你。跋 闍 囉。謗 尼 泮。虎 訖 都 嚧
YUNG P'AN SO P'O HO
甕 泮。莎 婆 訶。

大 悲 咒

DHARANI OF THE MOST COMPASSIONATE ONE

(千手千眼無礙大悲心陀羅尼)

(One-Thousand-Hand and One-Thousand-Eye, All-Pervasive,
Great-Compassionate-Heart Dharani)

◎
NA MO HO LA TA NO TO LA YEH YEH NA MO A
南 無 喝 囉 怛 那 哆 囉 夜 耶。南 無 阿
LI YEH P'O LU CHIEH TI SHUO PO LA YEH P'U T'I
唎 耶。婆 盧 羯 帝 爍 鉢 囉 耶。菩 提
SA TO P'O YEH MO HO SA TO P'O YEH MO HO
薩 埵 婆 耶。摩 訶 薩 埵 婆 耶。摩 訶

CHIA LU NI CHIA YEH AN SA PO LA FA I
迦 盧 尼 迦 耶。唵。薩 嚩 囉 罰 曳。

SHU TA NO TA HSIEH NA MO HSI CHI LI TO I
數 怛 那 怛 寫。南 無 悉 吉 嚩 埵 伊

MENG A LI YEH P'O LU CHI TI SHIH FO LA LENG
蒙 阿 唎 耶。婆 盧 吉 帝 室 佛 囉 楞

T'O P'O NA MO NO LA CHIN CHIH HSI LI MO HO
馱 婆。南 無 那 囉 謹 墀。醯 唎 摩 訶

P'O TO SA MIEH SA P'O A T'O TOU SHU PENG A
嚩 哆 沙 咩。薩 婆 阿 他 豆 輸 朋。阿

SHIH YUN SA P'O SA TO NA MO P'O AS TO NA
逝 孕。薩 婆 薩 哆 那 摩 婆 薩 哆。那

MO P'O CH'IEH MO FA T'E TOU TA CHIH T'O
摩 婆 伽。摩 罰 特 豆。怛 姪 他。

AN A P'O LU HSI LU CHIA TI CHIA LO TI
唵。阿 婆 盧 醯。盧 迦 帝。迦 羅 帝。

I HSI LI MO HO P'U T'I SA TO SA P'O SA P'O
夷 醯 唎。摩 訶 菩 提 薩 埵。薩 婆 薩 婆

MO LA MO LA MO HSI MO HSI LI T'O YUN CHU
摩 囉 摩 囉。摩 醯 摩 醯、唎 馱 孕。俱

LU CHU LU CHIEH MENG TU LU TU LU FA SHE
盧俱盧、羯 蒙。度盧度盧、罰闍

YEH TI MO HO FA SHE YEH TI T'O LA T'O LA
耶帝。摩訶罰闍耶帝。陀囉陀囉。

TI LI NI SHIH FO LA YEH CHE LA CHE LA MO
地唎尼。室佛囉耶。遮囉遮囉。麼

MO FA MO LA MU TI LI I HSI I HSI SHIH
麼罰摩囉。穆帝隸。伊醯伊醯。室

NO SHIH NO A LA SHEN FO LA SHE LI FA SO
那室那。阿囉嚩、佛囉舍利。罰娑

FA SHEN FO LA SHE YEH HU LU HU LU MO LA
罰嚩。佛囉舍耶。呼盧呼盧摩囉。

HU LU HU LU HSI LI SO LA SO LA HSI LI HSI
呼盧呼盧醯利。娑囉娑囉。悉唎悉

LI SU LU SU LU P'U T'I YEH P'U T'I YEH P'U
唎。蘇嚧蘇嚧。菩提夜。菩提夜。菩

T'O YEH P'U T'O YEH MI TI LI YEH NO LA CHIN
駄夜、菩駄夜。彌帝利夜。那囉謹

CHIH TI LI SE NI NO P'O YEH MO NO SO P'O
擢。地利瑟尼那。婆夜摩那娑婆

HO HSI T'O YEH SO P'O HO MO HO HSI T'O YEH
訶。悉陀夜。娑婆訶。摩訶悉陀夜。

SO P'O HO HSI T'O YU I SHIH PO LA YEH SO
娑婆訶。悉陀喻藝。室瞞囉夜。娑

P'O HO NO LA CHIN CHIH SO P'O HO MO LA NO
婆訶。那囉謹墀。娑婆訶。摩囉那

LA SO P'O HO HSI LA SENG A MU CH'IEH YEH
囉。娑婆訶。悉囉僧、阿穆佉耶。

SO P'O HO SO P'O MO HO A HSI T'O YEH SO
娑婆訶。娑婆摩訶、阿悉陀夜。娑

P'O HO CHE CHI LA A HSI T'O YEH SO P'O HO
婆訶。者吉囉、阿悉陀夜。娑婆訶。

PO T'O MO CHIEH HSI T'O YEH SO P'O HO NO LA
波陀摩羯悉陀夜。娑婆訶。那囉

CHIN CHIH P'O CH'IEH LA YEH SO P'O HO MO
謹墀、瞞伽囉耶。娑婆訶。摩

P'O LI SHENG CHIEH LA YEN SO P'O HO NA MO
婆利、勝羯囉夜。娑婆訶。南無

HO LA TA NO TO LA YEH YEH NA MO A LI YEH
喝囉怛那、哆囉夜耶。南無阿利耶。

P'O LU CHI TI SHUO P'O LA YEH SO P'O HO
婆盧吉帝。爍 皤 囉 夜。娑 婆 訶。

AN HSI TIEN TU MAN TO LA PA T'O YEH SO
唵、悉 殿 都。漫 多 囉。跋 陀 耶。娑

P'O HO
婆 訶。

十 小 咒 TEN SHORTER DHARANIS

1. 如意寶輪王陀羅尼

Talismanic-Precious-Wheel-King Dharani

◎

NA MO FO T'O YEH NA MO TA MO YEH NA MO
南 無 佛 馱 耶。南 無 達 摩 耶。南 無

SUNG CH'IEH YEH NA MO KUAN TZU TSAI P'U SA
僧 伽 耶。南 無 觀 自 在 菩 薩、

MO HO SA CHU TA PEI HSIN CHE TA CHIH T'O
摩 訶 薩。具 大 悲 心 者。怛 姪 他。

AN CHO CHIEH LA FA TI CHEN TO MO NI MO
唵。斫 羯 囉 伐 底。震 多 末 尼。摩

HO PO TENG MI LU LU LU LU TI SE CHA SHUI
訶 鉢 蹬 謎。嚕 嚕 嚕 嚕。底 瑟 吒。篇

LA A CHIEH LI SHA YEH HUNG P'O SO HO
囉 阿 羯 利。沙 夜 吽。發 莎 訶。

此根本咒

The Basic Dharani.

AN PO T'A MO CHEN TO MO NI SHUI LA HUNG
唵。鉢 跢 摩。震 多 末 尼。篇 攤 吽。

此大心咒

The Great Heart Dharani.

AN PA LA T'O PO TAN MI HUNG
唵。跋 喇 陀。鉢 亶 謎 吽。

此隨心咒

The Talismanic Dharani.

2. 消災吉祥咒

Calamity-Dispensing-Propitious-Sacred Dharani

NA MO SAN MAN TO MU T'O NAN A PO LA TI
曩 謨 三 滿 哆。母 馱 喃。阿 鉢 囉 底。

HO TO SHE SO NANG NAN TA CHIH T'O AN
賀 多 舍。娑 囊 喃。怛 姪 他。唵。

CH'IEH CH'IEH CH'IEH SZU CH'IEH SZU HUNG HUNG
佉 佉。佉 呬。佉 呬。吽 吽。

JU WA LA JU WA LA PO LA JU WA LA PO
入 縛 囉。入 縛 囉。鉢 囉 入 縛 囉。鉢

LA JU WA LA TI SE CH'A TI SE CH'A SE CHIH
囉入縛囉。底瑟姤。底瑟姤。瑟致

LI SE CHIH LI SO P'O CHA SO P'O CHA SHAN
哩。瑟致哩。娑婆吒。娑婆吒。扇

TI CHIA SHIH LI I SO WA HO
底迦。室哩曳。娑縛訶。

3. 功德寶山神咒

Merit-Virtue-Precious-Mountain-Sacred Dharani

NA MO FO T'O YEH NA MO TA MO YEH NA MO
南無佛馱耶。南無達摩耶。南無

SENG CH'IEH YEH AN HSI TI HU LU LU HSI
僧伽耶。唵。悉帝護嚕嚕。悉

TU LU CHIH LI PO CHI LI P'O HSI TA LI PU
都嚕。只利波。吉利婆。悉達哩。布

LU LI SO WA HO
嚕哩。娑縛訶。

4. 準提神咒

Mantra Cundi

CH'I SHOU KUEI I SU HSI TI
稽首皈依蘇悉帝。

Prostrating to take refuge in the Susiddei

T'OU MIEN TING LI CH'I CHÜ CHIH
頭 面 頂 禮 七 俱 胝。

With heads and faces bowed to the seven Kotie,

WO CHIN CH'ENG TSAN TA CHUN T'I
我 今 稱 讚 大 準 提。

We now are praising the great Cundi,

WEI YUAN TZ'U PEI CH'UI CHIA HU
唯 願 慈 悲 垂 加 護。

Only wishing that we receive his merciful protection.

NA MO SA TO NAN SAN MIAO SAN P'U T'O CHÜ
南 無 颯 哆 喃。 三 藐 三 菩 陀。 俱

CHIH NAN TA CHIH T'O AN CHE LI CHU LI
胝 喃。 怛 姪 他。 唵。 折 戾 主 戾。

CHUN T'I SO P'O HO
準 提 娑 婆 訶。

5. 聖無量壽決定光明王陀羅尼

Holy-Immeasurable-Longevity-Determining-Bright-King Dharani

AN NA MO PA KO WA TI A PA LA MI T'A
唵。 捺 摩 巴 葛 瓦 帝。 阿 巴 囉 密 咤。

A YU LI A NA SU PI NI SHIH CHIH T'A
阿 優 哩 阿 納。蘇 必 你。實 執 咎。

TIEH TSO LA TSAI YEH TA T'A K'O TA YEH A LA
牒 左 囉 宰 也。怛 塔 訶 達 也。阿 囉

HO TI SAN YAO SAN PU TA YEH TA NI YEH T'A
訶 帝。三 藥 三 不 達 也。怛 你 也 塔。

AN SA NI PA SANG SZU KO LI PA LI SHU T'A
唵。薩 哩 巴。桑 斯 葛 哩。叭 哩 述 咎。

TA LA MA TI K'O K'O NA SANG MA WU K'O TI
達 囉 馬 帝。訶 訶 捺。桑 馬 兀 訶 帝。

SO PA WA PI SHU SI MA HO NA YEH PA LI
莎 巴 瓦。比 述 帝。馬 喝 捺 也。叭 哩

WA LI SO HO
瓦 哩 娑 喝。

6. 藥師灌頂真言

Medicine-Master-Sprinkling-Head Magic Words

NA MO PO CH'IEH FA TI PI SHA SHE CHU LU PI
南 謨 薄 伽 伐 帝。鞞 殺 社。窣 嚧 薛

LIU LI PO LA P'O HO LA SHE YEH TA T'O
琉 璃。鉢 喇 婆。喝 囉 闍 也。怛 他

CHIEH TO YEH A LA HO TI SAN MIAO SAN P'U
揭 多 也。阿 囉 喝 帝。三 藐 三 勃

T'O YEH TA CHIH T'O AN PI SHA SHIH PI SHA
陀 耶。怛 姪 他。唵。鞞 殺 逝。鞞 殺

SHIH PI SHA SHE SAN MU CHIEH TI SO HO
逝。鞞 殺 社。三 沒 揭 帝 莎 訶。

7. 觀音靈感真言

Avalokitesvara's Miraculous-Response Magic Words

AN MA NI PA MI HUNG MA HO NI YA NA CHI
唵。嘛 呢 叭 彌 吽。麻 曷 倪 牙 納。積

TU T'E PA TA CHI T'E HSIEH NA WEI TA TI KO
都 特 巴 達。積 特 些 納。微 達 哩 葛。

SA ERH WO ERH T'A P'U LI HSI T'A KO NA PU
薩 而 幹 而 塔。卜 哩 悉 塔 葛。納 補

LA NA NA P'U LI TIU T'E PAN NA NA NA LU
囉 納。納 卜 哩。丟 忒 班 納。唵 麻 嚧

CHI SHUO LA YEH SO HO
吉。說 囉 耶 莎 訶。

8. 七佛滅罪真言

Seven Buddhas' Iniquity-Eliminating Magic Words

LI P'O LI P'O TI CH'IU HO CH'IU HO TI T'O LO
離 婆 離 婆 帝。求 訶 求 訶 帝。陀 羅

NI TI NI HO LA TI P'I LI NI TI MO HO
尼 帝。尼 訶 囉 帝。毗 黎 你 帝。摩 訶

CH'IEH TI CHEN LING CHIEN TI SO P'O HO
伽 帝。真 陵 乾 帝。莎 婆 訶。

9. 往生淨土神咒

Rebirth-to-Pure-Land Dharani

◎
NA MO A MI TO P'O YEH TO T'O CH'IEH TO YEH
南 無 阿 彌 多 婆 夜。哆 他 伽 多 夜。

TO TI YEH T'O A MI LI TU P'O P'I A MI LI
哆 地 夜 他。阿 彌 利、都 婆 毗。阿 彌 利

TO HSI TAN P'O P'I A MI LI TO P'I CHIA LAN
哆。悉 耽 婆 毗。阿 彌 利 哆。毗 迦 蘭

TI A MI LI TO P'I CHIA LAN TO CH'IEH MI
帝。阿 彌 利 哆。毗 迦 蘭 多。伽 彌

NI CH'IEH CH'IEH NA CHIH TO CHIA LI SO P'O
膩。伽 伽 那。枳 多 迦 利。娑 婆

HO
訶。

10. 大吉祥天女咒

Great-Propitious-Celestial-Maid's Dharani

NA MO FO T'O NA MO TA MO NA MO SENG CH'IEH
南無佛陀。南無達摩。南無僧伽。

NA MO SHIH LI MO HO T'I PI YEH TA NI YEH T'O
南無室利。摩訶提鼻耶。怛你也他。

PO LI FU LOU NO CHE LI SAN MAN T'O TA SHE
波利富樓那。遮利三曼陀。達舍

NI MO HO P'I HO LO CH'IEH TI SAN MAN T'O
尼。摩訶毗訶羅伽帝。三曼陀。

P'I NI CH'IEH TI MO HO CHIA LI YEH PO NI
毗尼伽帝。摩訶迦利野。波禰。

PO LA PO NI SA LI WA LI T'O SAN MAN T'O
波囉。波禰。薩利嚩栗他。三曼陀。

HSIU PO LI TI FU LI NO A LI NO TA MO
修鉢犁帝。富隸那。阿利那。達摩

TI MO HO P'I KU PI TI MO HO MI LE TI
帝。摩訶毗鼓畢帝。摩訶彌勒帝。

LOU PO SENG CH'I TI HSI TI HSI SENG CH'I HSI
婁簸僧祇帝。醯帝蓂。僧祇醯

TI SAN MAN T'O A T'O A NOU P'O LO NI
帝。三 曼 陀。阿 他 阿 菟。婆 羅 尼。

PO JE PO LO MI TO HSIN CHING ©
般 若 波 羅 密 多 心 經

Prajnaparamita Hrdaya Sutra

KUAN T'ZU TSAI P'U SA HSING SHEN PO JE PO LO
觀 自 在 菩 薩。行 深 般 若 波 羅
When the Bodhisattva Avalokitesvara was coursing in the deep

MI TO SHIH CHAO CHIEN WU YUN CHIEH K'UNG TU
密 多 時。照 見 五 蘊 皆 空。度
Prajnaparamita, He saw that the five skandhas were empty;

I CH'IEH K'U O SHEH LI T'ZU SE PU I K'UNG
一 切 苦 厄。舍 利 子。色 不 異 空。
thus he overcame all ills and suffering. "O Sariputra, form does

K'UNG PU I SE SE CHI SHIH K'UNG K'UNG CHI
空 不 異 色。色 即 是 空。空 即
not differ from the Void, and the Void does not differ from form.

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
是 色。受 想 行 識。亦 復 如 是。
Form is the Void, and the Void is form; the same is true for
feelings, conceptions, impulses and consciousness,

SHEH LI TZU SHIH CHU FA K'UNG HSIANG PU SHENG
舍 利 子。是 諸 法 空 相。不 生
O Sariputra, the characteristics of the Voidness of all dharmas

PU MIEH PU KOU PU CHING PU TSENG PU CHIEN
不 滅。不 垢 不 淨。不 增 不 減。
are not arising, not ceasing, not defiled, not pure, not increasing,
not decreasing.

SHIH KU K'UNG CHUNG WU SE WU SHOU HSIANG
是 故 空 中 無 色。無 受 想
Therefore, in the Void there are no forms, no feelings, concep-

HSING SHIH WU YEN ERH PI SHE SHEN I WU SE
行 識。無 眼 耳 鼻 舌 身 意。無 色
tions, impulses or consciousness: no eye, ear, nose, tongue, body or

SHENG HSIANG WEI CH'U FA WU YEN CHIEH NAI
聲 香 味 觸 法。無 眼 界。乃
mind; no form, sound, smell, taste, touch or mind object; no eye

CHIH WU I SHIH CHIEH WU WU MING I WU WU
至 無 意 識 界。無 無 明。亦 無 無
elements, until we come to no elements of consciousness; no
ignorance and also no ending of ignorance,

MING CHIN NAI CHIH WU LAO SZU I WU LAO SZU
明 盡。乃 至 無 老 死。亦 無 老 死
until we come to no old age and death and no ending of old age

CHIN WU K'U CHI MIEH TAO
盡。無苦集滅道。

and death ; also there is no truth of suffering, of the cause of suffering, of the cessation of suffering or of the Path.

WU CHIH I WU TE
無智亦無得。

There is no wisdom, and there is no attainment whatsoever.

I WU SO TEH KU P'U T'I SA TO I PO JE
以無所得故。菩提薩埵。依般若

Because there is nothing to be attained, a Bodhisattva relying on

PO LO MI TO KU HSIN WU KUA AI WU KUA
波羅密多故。心無罣礙。無罣

Prajna-paramita has no obstruction in his mind. Because there

AI KU WU YU K'UNG PU YUAN LI TIEN TAO
礙故。無有恐怖。遠離顛倒

is no obstruction he has no fear, and he passes far beyond all con-

MENG HSIANG CHIU CHING NIEH P'AN SAN SHIH
夢想。究竟涅槃。三世

fused imagination and reaches Ultimate Nirvana. The Buddhas in

◎
CHU FO I PO JE PO LO MI TO KU TE A NOU TO
諸佛。依般若波羅密多故。得阿耨多

the past, present and future, also, by relying on the Prajnaparamita,

LO SAN MIAO SAN P'U T'I KU CHIH PO JE PO LO
羅 三 藐 三 菩 提。故 知 般 若 波 羅
have attained Supreme Enlightenment. Therefore, the Prajnapar-

MI TO SHIH TA SHEN CHOU SHIH TA MING CHOU
密 多。是 大 神 咒。是 大 明 咒。
amita is the great magic spell, is the greatest spell of illumina-

SHIH WU SHANG CHOW SHIH WU TENG TENG CHOU
是 無 上 咒。是 無 等 等 咒。
tion, is the supreme spell, is the unequalled spell, which can truly

NENG CH'U I CH'IEH KU CHEN SHIH PU HSU KU
能 除 一 切 苦。真 實 不 虛。故
protect one from all suffering without fail." Therefore, he uttered

SHUO PO JE PO LO MI TO CHOU CHI SHUO CHOU YUEH
說 般 若 波 羅 密 多 咒。即 說 咒 曰。
the spell of Prajnaparamita, saying:

CHIEH TI CHIEH TI PO LO CHIEH TI PO LO SENG
揭 諦 揭 諦。波 羅 揭 諦。波 羅 僧
"Gate, Gate, Paragate, Parasemgate,

CHIEH TI P'U T'I SA P'O HO
揭 諦。菩 提 薩 婆 訶。
Bodhi Svaha."

朝時課誦 MORNING SERVICE
回向偈 PARINAMANA GATHA

MO HO PO JE PO LO MI TO MO HO PO JE PO
摩訶般若波羅密多。摩訶般若波
Mahaprajnaparamita, Mahaprajnaparamita,

LO MI TO MO HO PO JE PO LO MI TO
羅密多。摩訶般若波羅密多。
Mahaprajnaparamita.

回向偈 PARINAMANA GATHA

SHANG LAI HSIEN CHIEN CH'ING CHING CHUNG
上 來 現 前 清 淨 眾。
Assembled here, the present undefiled congregation,

FENG SUNG LENG YFN PI MI CHOU
諷 誦 楞 嚴 秘 密 咒。
Reciting the Suramgama mystic Dharani,

HUI HSIANG SAN PAO CHUNG LUNG T'LEN
回 向 三 寶 眾 龍 天。
Dedicated to the Precious Three, all the Nagas, the Devas,

SHOU HU CH'IEH LAN CHU SHENG CHUNG
守 護 伽 藍 諸 聖 眾。
Protectors of Sangarama and all the saints, wishes as follows:

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
SAN T'U PA NAN CHU LI K'U
三 塗 八 難 俱 離 苦。

May all in the three evil paths and in the eight difficult situations be invariably extricated from suffering,

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
SSU EN SAN YU CHIN CHAN EN
四 恩 三 有 盡 諸 恩。

May all the four kinds of benefactors and all beings in the three realms of existence be benefited.

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
KUO CHIEH AN NING PING KO HSIAO
國 界 安 寧 兵 革 銷。

May national territories be peaceful and military operations be ended.

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
FENG T'IAO YU SHUN MIN AN 樂
風 調 雨 順 民 安 樂。

May breezes and rains be favorable and all peoples be happy.

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
TA CHUNG HSUN HSIU HSI SHENG CHIN
大 眾 熏 修 希 勝 進。

May we all practice and cultivate for excellent progress, so

○ 丨丨 ○ 丨丨 ○ 丨 ○ 丨 ○丨丨
SHIH TI TUN CH'AO WU NAN SHIH
十 地 頓 超 無 難 事。

That the Ten Stages may be suddenly surpassed without difficulty.

朝時課誦 MORNING SERVICE
讚佛偈 PRAISE OF AMITA BUDDHA

○ | | ○ | | ○ | ○ | ○ | |
SHAN MEN CH'ING CHING CHIEH FEI YU
山 門 清 淨 絕 非 虞。

May the monastery be undefiled and free from worries or evil,

○ | | ○ | | ○ | ○ | ○ | |
T'AN HSIN KUI I TSENG FU HUI
檀 信 歸 依 增 福 慧。

And donors and believers deepen their faith toward more bliss
and wisdom.

讚佛偈 PRAISE OF AMITA BUDDHA

◡○ | | ○ | | ○ | ○ | ◎ | |
A MI T'O FO SHEN CHIN SE
阿 彌 陀 佛 身 金 色。

Amita Buddha all in golden color,

○ | | ○ | | ○ | ○ | ○ | |
HSIANG HAO KUANG MING WU TENG LUN
相 好 光 明 無 等 倫。

With form, features and radiance unequalled,

○ | | ○ | | ○ | ○ | ○ | |
PAI HAO WAN CHUAN WU HSU MI
白 毫 宛 轉 五 須 彌。

White curls winding like the five Sumeru Mountains,

○ | | ○ | | ○ | ○ | ○ | |
KAN MU CH'ENG CH'ING SZU TA HAI
紺 目 澄 清 四 大 海。

And purple eyes as clear as the four great seas.

○ | | ○ | | ○ | ○ | ○ | |
KUANG CHUNG HUA FO WU SHU I
光 中 化 佛 無 數 億。

In his aura are transformed Buddhas in countless millions,

○ | | ○ | | ○ | ○ | ◎ | |
HUA P'U SA CHUNG I WU PIEN
化 菩 薩 眾 亦 無 邊。

And transformed Bodhisattvas, also, in limitless number ;

○ | | ○ | | ○ | ○ | ○ | |
SZU SHIH PA YUAN TU CHUNG SHENG
四 十 八 願 度 眾 生。

Forty-eight vows he made to enlighten sentient beings

○ | | ○ | | ○ | ○ | ○ | |
CHIU P'ING HSIEN LING TENG PI AN
九 品 咸 令 登 彼 岸。

And to enable all nine grades to reach the other shore.

念 聖 號 INVOCATION

◡○ | | ○ | | ○ | | ○ | ◎ | | ○ | | ○ |
NA MO HSI FANG CHI LO SHIH CHIEH TA TZ'U TA
南 無 西 方 極 樂 世 界。大 慈 大

Blessed be the Most Compassionate One of the Western Paradise,

○ | | ○ | | ◎ | ○
PEI A MI T'O FO
悲。阿 彌 陀 佛。

Amita Buddha.

NA MO A MI T' O FO (念數百或一千聲)
南 無 阿 彌 陀 佛 (Several hundred or one thousand times)
Blessed be Amita Buddha.

A MI T' O FO (合掌恭念)
阿 彌 陀 佛 (With joined palms.)
Amita Buddha.

(以下各三稱，跪念，心存觀想。)

(Recite three times each of the following, kneeling in meditation.)

NA MO KUAN SHIH YIN P'U SA
南 無 觀 世 音 菩 薩
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA
南 無 大 勢 至 菩 薩
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH'ING CHING TA HAI CHUNG P'U SA
南 無 清 淨 大 海 眾 菩 薩
Blessed be all Bodhisattvas in the great pure congregation.

發 願 文 TEN GRAND VOWS

(以下跪念，懇切至誠)

(Still kneeling, recite piously:)

一	者	禮	敬	諸	佛。
I	CHE	LI	CHING	CHU	FO

Firstly, make obeisance to all Buddhas,

二	者	稱	讚	如	來。
ERH	CHE	CH'ENG	TSAN	JU	LAI

Secondly, praise Tathagatas,

三	者	廣	修	供	養。
SAN	CHE	KUANG	HSIU	KUNG	YANG

Thirdly, proffer abundant oblations,

四	者	懺	悔	業	障。
SSU	CHE	TS'AN	HUI	YEH	CHANG

Fourthly, repent evil deeds,

五	者	隨	喜	功	德。
WU	CHE	SUI	HSI	KUNG	TE

Fifthly, acquiesce gladly in others' merits and virtues,

LIU	CHE	CH'ING	CHUAN	FA	LUN
六	者	請	轉	法	輪。

Sixthly, entreat for the turning of Dharma wheels,

CH'I	CHE	CH'ING	FO	CHU	SHIH
七	者	請	佛	住	世。

Seventhly, pray for Buddhas to stay in the world,

PA	CHE	CH'ANG	SUI	FO	HSUEH
八	者	常	隨	佛	學。

Eighthly, always follow and learn from the Buddhas,

CHIU	CHE	HENG	SHUN	CHUNG	SHENG
九	者	恆	順	眾	生。

Ninthly, always gratify all sentient beings,

SHIH	CHE	P'U	CHIE	HUI	HSIANG
十	者	普	皆	回	向。

Tenthly, make a universal dedication.

SHIH	FANG	SAN	SHIH	I	CHIEH	FO
十	方	三	世	一	切	佛。

To all Buddhas in all places and at all times

I CHIEH P'U SA MO HO SA
 一 切 菩 薩 摩 訶 薩。

And all Bodhisattvas Mahasattvas,

MO HO PO JE PO LO MI
 摩 訶 般 若 波 羅 密。

Mahaprajnaparamita.

SZU SHENG CHIU YU
 四 生 九 有。

Each one from the four kinds of births in the nine realms of existence,

T'UNG TENG HUA TSANG HSUAN MEN
 同 登 華 藏 玄 門。

Invariably ascend the wonderful approach to the Lotus Treasury.

PA NAN SAN T'U
 八 難 三 途。

All in the eight difficult situations and in the three evil paths of reincarnation,

KUNG JU P'I LU HSING HAI
 共 入 毗 盧 性 海。

Enter together the Vairocana Ocean of the Bhutatathata.

(每逢朔望、前四句改後四句)

(On the First and the Fifteenth of the Lunar Month,
the above four lines are to be replaced by the following:)

ㄋ ˊ ˊ ㊟ ˊ
 KUO CHI HUNG KU
 國 基 鞏 固 〇
 May the national foundation be firm and strong,

ˊ ˊ ˊ ˊ ˊ
 CHIH TAO HSIA CH'ANG
 治 道 遐 昌 〇
 And good government be extensively prevailing.

ˊ ˊ ˊ ˊ ˊ
 FO JIH TSENG HUI
 佛 日 增 輝 〇
 May the Buddha Sun be increasingly brilliant,

㊟ ˊ ˊ ㊟
 ㄨ FA LUN CH'ANG CHUAN
 法 輪 常 轉 〇
 And the Dharma Wheel be ever turning.

三 皈 依 THREE REFUGES

ㄋ ㄨ ˊ ㄍ ㊟ ㄍ ˊ ㄍ ˊ ㄍ ˊ
 TZU KUEI I FU TANG YUAN CHUNG SHENG
 自 皈 依 佛 〇 當 願 眾 生 〇
 I take refuge in Buddha, wishing all sentient beings

古 | 古 | 古 | 古 | 古 | 古 | 古
T'I CHIEH TA TAO FA WU SHANG HSIN
體 解 大 道 發 無 上 心。

to understand the great Doctrine and make the superlative resolve.

古 | 古 | 古 | 古 | 古 | 古 | 古
TZU KUEI I FAH TANG YUAN CHUNG SHENG
自 皈 依 法 當 願 眾 生。

I take refuge in Dharma, wishing all sentient beings

古 | 古 | 古 | 古 | 古 | 古 | 古
SHEN JU CHING TSANG CHIH HUI JU HAI
深 入 經 藏 智 慧 如 海。

to penetrate the Sutra Pitaka with wisdom as unfathomable as
the ocean.

古 | 古 | 古 | 古 | 古 | 古 | 古
TZU KUEI I SENG TANG YUAN CHUAG SHENG
自 皈 依 僧 當 願 眾 生。

I take refuge in Sangha, wishing all sentient beings

古 | 古 | 古 | 古 | 古 | 古 | 古
T'UNG LI TA CHUNG I CH'IEH WU AI
統 理 大 眾 一 切 無 礙。

to harmonize multitudes in general, without any obstruction
whatsoever,

古 | 古 | 古
HO NAN SHENG CHUNG
和 南 聖 眾。

and to respect the sacred Sangha.

祝 韋 天 PRAISE TO WEITO

(每逢朔望加唱下句，三唱)

(On the First and the Fifteenth of the Lunar Month, the following is to be chanted three times in addition to the others.)

NA	MO	HSIANG	YUN	KAI	P'U	SA
南	無	香	雲	蓋	菩	薩
		◎				

Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

MO	HO	◎ SA	
摩	訶	薩	(三稱)
◎			(3 times)

NA	MO	HU	FA	WEI	T'O	TSUN
南	無	護	法	韋	駄	尊
		◎				

Blessed be Dharma Protecting Weito, the honored Bodhisattva.

T'IEN	P'U	◎ SA	
天	菩	薩	(三稱)
			(3 times)

大 吉 祥 天 女 咒

Great-Propitious-Celestial-Maid's Dharani

NA	MO	FO	T'O	NA	MO	TA	MO	NA	MO	SENG	CH'IEH
南	無	佛	陀	南	無	達	摩	南	無	僧	伽
			◎								

NA MA SHIH LI MO HO T'I PI YEH TA NI YEH T'O
南無 室利摩訶提鼻耶。怛你也他。

PO LI FU LOU NO CHE LI SAN MAN T'O TA SHE
波利富樓那。遮利三曼陀。達舍

NI MO HO P'I HO LO CH'IEH TI SAN MAN T'O P'I
尼。摩訶毗訶羅伽帝。三曼陀。毗

NI CH'IEH TI MO HO CHIA LI YEH PO NI PO
尼伽帝。摩訶迦利野。波禰。波

LA PO NI SA LI WA LI T'O SAN MAN T'O HSIU
囉。波禰。薩利嚩栗他。三曼陀。修

PO LI TI FU LI NO A LI NO TA MO TI MO
鉢犁帝。富隸那。阿利那。達摩帝。摩

HO P'I KU PI TI MO HO MI LE TI LOU PO SENG
訶毗鼓畢帝。摩訶彌勒帝。婁簸僧

CH'I TI HSI TI HSI SENG CH'I HSI TI SAN MAN
祇帝。醯帝徒。僧祇醯帝。三曼

◎ T'Ō A T'Ō A NOU P'Ō LO NI (三編)
陀。阿他阿菟婆羅尼。 (3 times)

韋駄讚

Weito Praise

▽ | | ○ | | ◎ | | ○ | | ○ | | ○ | |
WEI T'Ō T'Ō CHANG P'U SA HUA SHEN
韋 駄 天 將。菩 薩 化 身。
Weito, the heavenly general, a Bodhisattva in transformation,

○ | | ○ | | ○ | | ◎ | | ○ | | ○ | | ○ | |
YUNG HU FO FA SHIH HUNG SHEN
擁 護 佛 法 誓 弘 深。
To support Buddha Dharma, his vows are grand and profound.

○ | | ○ | | ○ | | ◎ | | ○ | | ○ | |
PAO CH'U CHEN MO CHUN
寶 杵 鎮 魔 軍。
With the precious thunderbolt he subdues the demonic army,

○ | ○ | ○ | | ○ | | ○ | | ◎ | | ○ | | ○ | |
KUNG TE NAN LUN CH'I TAO FU CH'UN HSIN
功 德 難 倫。 祈 禱 副 羣 心。
His merits hardly matched, His prayers answer our collective wishes.

| | ◎ | | ○ | | ○ | | ○ | | ◎ | | ○ | |
NA MO P'U YEN P'U SA MO HO SA MO HO PO JE
南 無 普 眼 菩 薩 摩 訶 薩。摩 訶 般 若
Blessed be the Pervasive-Eye Bodhisattva-Mahasattva,

SALUTE TO PATRIARCHS

(Exclusively for the First and the Fifteenth of the Lunar Month)

The Celebrant intones:

展 具

Unfold kneeling spreads.

Following three strokes of gong, the congregation prostrate on hearing the following:

TING LI HSI T' IEN TUNG T' U LI TAI TSU SHIH
頂 禮 西 天 東 土 歷 代 祖 師。
We honor the Patriarchs of the West and the East of all generations.

TING LI KU CHIN LIEN SHE I CHIEH TSUNG SHIH
頂 禮 古 今 蓮 社 一 切 宗 師。
We honor all the Amidist Masters of the Past and the Present.

TING LI T'IEN HSIA HUNG TSUNG YEN CHIAO CHU
頂 禮 天 下 宏 宗 演 教 諸
We honor all the great learned ones who spread Amidism and

TA SHAN CHIH SHIH
大 善 知 識。
preach the teachings.

TING LI KO JEN TE CHIE T'AN SHANG SHIH SHIH
頂 禮 各 人 得 戒 壇 上 十 師
We honor the ten Ordination Masters and the Tonsuring Master

CHI T'I TU EN SHIH
及 剃 度 恩 師。
of each one of us.

▽ ◎
TING LI TANG TAI HO SHANG
頂 禮 當 代 和 尚。
We honor the Great Masters of the present generation.

維那師再呼
The Celebrant then intones :

TUEI MIEN CHAN CHU
對 面 展 具
Unfold spreads facing aisle.

鳴磬三聲，即直白云：

After three strokes of the gong, he announces :

SHIH WEI NIEN YUEH TAN LIANG CH'EN TA
時 維____年____月朔(望)旦 良 辰 大

At this propitious hour on the ____ day of the ____ month in __ ,

CHUNG SHIH YUN CHI P'U LI SAN PAI

眾 師 雲 集 普 禮 三 拜

the congregation of Masters assembles here to make three
prostrations

再呼

He then intones :

KUNG I TSU T'ANG

恭 詣 祖 堂

Proceed to Patriarch Hall.

大眾到齊，聞引磬，展具三拜。

When all arrive, the bell-gong is sounded and all unfold the
kneeling spreads and make three prostrations.

※ ※ ※ ※ ※

讚 觀 音 文

PRAISE TO AVALOKITESVARA

NA MO KUO CH'U CHENG FA MING JU LAI
南 無 過 去 正 法 明 如 來 。

Blessed be the former Samyag-dharma-vidya Tathagata and

HSIEN CH'IEN KUAN SHIH YIN P'U SA
現 前 觀 世 音 菩 薩。

The present Avalokitesvara Bodhisattva, who,

CHENG MIAO KUNG TE CHU TA TZU PEI
成 妙 功 德 • 具 大 慈 悲。

Having accomplished wonderful merits and being endowed with
great compassion,

YU I SHEN HSIN HSIEN CH'IEN SHOU YEN
於 一 身 心 • 現 千 手 眼。

In one physical and mental entity manifesting a thousand hands
and eyes,

CHAO CHIEN FA CHIE HU CHIH CHUNG SHENG
照 見 法 界 • 護 持 眾 生。

Contemplating and perceiving Dharmadhatu, protecting and
keeping sentient beings,

LING FA KUANG TA TAO HSIN
令 發 廣 大 道 心。

Causing them to make the great resolve for enlightenment,

CHIAO CHIH YUAN MAN SHENG CHOU
教 持 圓 滿 神 咒。

Teaching them to recite the perfect sacred Dharani,

YUNG LI O TAO TE SHENG FO CH'IEN
永 離 惡 道 • 得 生 佛 前。

Always keeps them away from evil paths, enabling them to be
reborn in the presence of Buddhas,

WU CHIEN CHUNG CH'IEN CH'AN SHENG O CHI
無 間 重 愆 • 纏 身 惡 疾。

The unpardonable iniquities and the entangling serious illnesses

MO NENG CHIOU CHI HSI SHIH HSIAO CH'U
莫 能 救 濟 · 悉 使 消 除 。

That cannot be otherwise helped will now be all completely
eradicated.

SAN MEI PIEN TS'AI HSIEN SHENG CH'IOU YUAN
三 昧 辯 才 · 現 生 求 願 。

Samaya eloquence and prayers and wishes of the present life

CHIE LING KUO HSI CHUE TING WU I
皆 令 果 遂 · 決 定 無 疑 。

Will all be realized and answered definitely without any doubt.

NENG SHIH SU HUO SAN SHENG TSAO TENG FO TI
能 使 速 獲 三 乘 · 早 登 佛 地 。

We are enabled to obtain readily the three vehicles and ascend
early into Buddha's land.

WEI SHENG CHIH LI T'AN MO NENG CH'UNG
威 神 之 力 · 歎 莫 能 窮 。

His august, sacred power is beyond our praise.

KU WO I HSIN CH'IOU AI HU CH'IH
故 我 一 心 · 求 哀 護 持 。

Therefore, we wholeheartedly pray for his pity and protection.

SHIH FANG SAN SHIH I CH'IE FO I CH'IE P'U SA
十 方 三 世 一 切 佛 · 一 切 菩 薩

All Buddhas in all places and at all times, And all Bodhisattvas

MO HO SA MO HO PO JE PO LO MI
摩 訶 薩 · 摩 訶 般 若 波 羅 蜜 。

Mahasattvas, Mahaprajnaparamita.

暮時課誦
EVENING SERVICE

單日念阿彌陀經。雙日念大懺悔文。
Amita Sutra for odd-numbered days.
Act of General Repentance for even-numbered days.

排班東西對面立。

Both sides of the aisle stand facing each other.

轉身向上。 問訊 畢，仍轉身對面立。

Turn to face Buddhas. Bow. Then turn to face the aisle again.

轉身向上三拜。

• ○ • ○ • ○
Turn to face Buddhas.

拜

• ○ • ○ • ○
Prostrate.

起

• ○ • ○
Arise.

拜

• ○ • ○
Prostrate. Arise.

起

拜

• ○ • ○ • ○
Prostrate.

起

• ○ • ○ • ○ • ○ • ○ • ○
Arise.

問

• ○ • ○ • ○ • ○ • ○ • ○ • ○
Bow.

訊

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○
○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○

阿彌陀經
AMITA SUTRA

◀ ◎
NA MO LIEN CH'IH HAI HUI FO P'U SA (3 times)
南 無 蓮 池 海 會 佛 菩 薩 (三 稱)
◎

Blessed be Buddhas and Bodhisattvas in the vast assembly of the Lotus Pool.

◀ ◎
FO SHUO A MI T'O CHING
佛 說 阿 彌 陀 經
Amita Sutra spoken by Buddha.

JU SHIH WO WEN I SHIH FO TSAI SHE WEI KUO
如 是 我 聞 。 一 時 。 佛 在 舍 衛 國 。
Thus I have heard: Once the Buddha was in Sravasti in the

CH'I SHU CHI KU TU YUAN YU TA PI CH'IU SENG
祇 樹 給 孤 獨 園 。 與 大 比 丘 僧 。
Jetavana-Anathapindika Park, together with great Bhiksus,

CH' IEN ERH PAI WU SHIH JEN CHU, CHIEH SHIH TA
千 二 百 五 十 人 俱 。 皆 是 大
One thousand two hundred and fifty in all, all great Arhats,

A LÓ HAN CHUNG SO CHIH SHIH, CHANG LAO SHE
阿羅漢。眾所知。識。長老舍
known to and recognized by all : Elders Sariputra,

LÌ FÚ, MÓ HO MÙ CHIEN LIEN, MÓ HO CHIA SHE,
利弗。摩訶目犍連。摩訶迦葉。
Mahamaudgalyayana, Mahakasyapa,

MÓ HO CHIA CHAN YEN, MÓ HO CHU CHIH LÓ,
摩訶迦旃延。摩訶俱絺羅。
Mahakatyayana, Mahakausthila,

LÌ P'Ó TO CHOU LÌ P'ÁN T'Ó CH'IEH NÁN T'Ó
離婆多。周利槃陀伽。難陀。
Revata, Sudhipanthaka, Nanda,

A NÁN T'Ó LÓ HÓU LÓ CHIAO FÁN PO T'I
阿難陀。羅睺羅。憍梵波提。
Ananda, Rahula, Gavampati,

PIN T'ÓU LÚ P'Ó LÓ TÒ CHIA LIU T'Ó Í
賓頭盧頗羅墜。迦留陀夷。
Pindolabharadvaja, Kalodayin,

MÓ HO CHIEH PIN NÓ, PÓ CHU LÓ A NÓU LÓU T'Ó
摩訶劫賓那。薄拘羅。阿菟樓駄。
Mahakaphina, Vakkula, Aniruddha,

JU SHIH TENG CHU TA TI TZU PING CHU P'U SA
如是等諸大弟子。并諸菩薩
such great disciples together with the Bodhisattvas

MO HO SA, WEN SHU SHIH LI FA WANG TZU,
摩訶薩。文殊師利法王子。
Mahasattvas : Manjusri the Dharma Prince,

A I TO P'U SA, CH'IENT'HO T'I P'U SA,
阿逸多菩薩。乾陀訶提菩薩。
Ajita Bodhisattva, Gandhastin Bodhisattva,

CHANG CHING CHIN P'U SA, YU JU SHIH TENG CHU
常精進菩薩。與如是等諸
Nityodyukta Bodhisattva, with such great Bodhisattvas, and

◎

TA P'U SA, CHI SHIH T'I HUAN YIN TENG WU LIANG
大菩薩。及釋提桓因等。無量
with Sakro Devanam Indra and great multitudes of countless

◎

CHU T'IENTA, CHUNG CHU ERH SHIH FO KAO CHANG
諸天大眾俱。爾時佛告長
heavenly beings. At that time Buddha told Elder

LAO SHE LI FU: TS'UNG SHIH HSI FANG KUO SHIH
老舍利弗。從是西方。過十
Sariputra, "To the west from here, beyond millions of

WAN Ì FÓ TŪ YŪ SHĪH CHĪEH MÍNG YUEH CHĪ LÒ
萬 億 佛 土 . 有 世 界 名 曰 極 樂 。
Buddhalands, there is a world named Utmost Joy,

CH'I T'U YŪ FÓ, HAO Ā MÍ T'Ō CHIN HSIEN TSAI
其 土 有 佛 . 號 阿 彌 陀 . 今 現 在
where there is a Buddha, known as Amita, who is preaching

SHUO FA, SHE LÍ FŪ, PÍ TŪ HÓ KŪ MÍNG WÉI CHĪ
說 法 . 舍 利 弗 . 彼 土 何 故 名 為 極
now. O Sariputra, why is that land named Utmost

LÒ? CH'I KŪO CHŪNG SHENG WŪ YŪ CHUNG K'U,
樂 . 其 國 眾 生 . 無 有 眾 苦 .
Joy? All beings living in that country are free from suffering

TAN SHOU CHU LÒ KŪ MÍNG CHĪ LÒ
但 受 諸 樂 . 故 名 極 樂 .
and only enjoy every bliss ; therefore, it is called Utmost Joy.

YŪ SHE LÍ FŪ, CHĪ LÒ KŪO TŪ CH'I CH'UNG LAN
又 舍 利 弗 . 極 樂 國 土 . 七 重 欄
Moreover, Sariputra, in the land of Utmost Joy seven tiers of

TUN, CH'I CH'UNG LÒ WANG, CH'I CH'UNG HANG
楯 . 七 重 羅 網 . 七 重 行
railings, seven layers of nettings and seven rows of trees, all

SHU, CHIEH SHIH SZU PAO CHOU TSA WEI JAO
樹。皆 是 四 寶 周 帀 圍 繞。
formed from the four treasures, encompass the periphery, and

SHIH KU PI KUO MING WEI CHI LO, YU SHE LI FU,
是 故 彼 國 名 為 極 樂。又 舍 利 弗。
so that country is named Utmost Joy. Moreover, Sariputra,

CHI LO KUO TU YU CH'I PAO CH'IH PA KUNG T'EH
極 樂 國 土。有 七 寶 池。八 功 德
the land of Utmost Joy has the pool of seven jewels, filled

SHUI CH'UNG MAN CH'I CHUNG, CH'IH TI CH'UN I
水。充 滿 其 中。池 底 純 以
with the water of eight meritorious qualities. The bottom of

CHIN SHA PU TI, SZU PIEN CHIEH TAO, CHIN YIN
金 沙 布 地。四 邊 階 道。金 銀
the pool is entirely covered with gold powder. Stairs on four

LIU LI PO LI HO CH'ENG, SHANG YU LOU KO
瑠 璃。玻 瓈 合 成。上 有 樓 閣。
sides are made of gold, silver, lapis lazuli and crystal.

I I CHIN YIN LIU LI PO LI CH'EH CH'U CH'IH CHU
亦 以 金 銀 瑠 璃 玻 瓈 碑 磬。赤 珠
Above are pavilions adorned with gold, silver, lapis lazuli,

MA NAO ERH YEN SHIH CHIH CH'IH CHUNG LIEN HUA
瑪瑙·而嚴飾之。池中蓮華。
crystal, mother-of-pearl and agate. In the pool the lotus flowers

TÀ JU CH'E LUN, CH'ING SÈ CH'ING KUANG. HUANG
大如車輪·青色青光·黃
are as large as cartwheels, blue-colored with blue lustre,

SÈ HUANG KUANG, CH'IH SÈ CH'IH KUANG, PAI SÈ
色黃光·赤色赤光·白色
yellow-colored with yellow lustre, red-colored with red lustre

PAI KUANG, WEI MIAO HSIANG CHIEH, SHE LI PU,
白光·微妙香潔。舍利弗。
and white-colored with white lustre, subtle, wonderful, sweet

CHI LO KUO TU CH'ENG CHIU JU SHIH KUNG TE
極樂國土·成就如是功德
and pure. O Sariputra, the land of Utmost Joy has realized such

CHUANG YEN, YU SHE LI FU, PI FO KUO TU
莊嚴。又舍利弗·彼佛國土。
meritorious adornment. Moreover, Sariputra, in that Buddhaland

CH'ANG TSO T'IENT YUEH HUANG CHIN WEI TI,
常作天樂·黃金為地。
always rings celestial music, and, with yellow gold covering the

CHOU YEH LIU SHIH YU T' IEN MAN T' O LO HUA
晝 夜 六 時 · 雨 天 曼 陀 羅 華 。
ground, during the six periods of the day and night, rains of
heavenly Mandarava flowers fall.

CH' I T' U CHUNG SHENG CH' ANG I CHING TAN, KO
其 土 眾 生 · 常 以 清 旦 · 各
The beings in that land, always in the early morning, each

I I KO CH' ENG CHUNG MIAO HUA KUNG YANG T' A
以 衣 裓 · 盛 眾 妙 華 · 供 養 他
with his own sack, collect the wonderful flowers to offer to

FANG SHIH WAN I FO, CHI I SHIH SHIH HUAN TAO
方 十 萬 億 佛 。 即 以 食 時 · 還 到
millions of Buddhas in other localities. At mealtime they return

PEN KUO FAN SHIH CHING HSING SHE LI FU, CHI
本 國 · 飯 食 經 行 。 舍 利 弗 · 極
to their own country to eat and stroll. O Sariputra, the land

LO KUO TU CH' ENG CHIU JU SHIH KUNG TE CHUANG
樂 國 土 · 成 就 如 是 功 德 莊
of Utmost Joy has realized such meritorious adornment.

YEN, FU TZ' U SHE LI FU, PI KUO CH' ANG YU
嚴 。 復 次 舍 利 弗 · 彼 國 常 有
Again, Sariputra, in that country there are always all kinds of

CHUNG CHUNG CH'I MIAO TSA SE CHIH NIAO PAI
種 種 奇 妙 雜 色 之 鳥 。 白
rare and varicolored birds: white cranes, peacocks, parrots, egrets,

HÓ K'UNG CH'UEH, YING WU, SHE LI, CHIA LING
鶴 孔 雀 。 鸚 鵡 舍 利 。 迦 陵
Kalavinkas and the two-headed birds. These flocks of birds sing

P'IN CH'IEH KUNG MING CHIH NIAO, SHIH CHU
頻 伽 。 共 命 之 鳥 。 是 諸
during the six periods of the day and night with harmonious and

CHUNG NIAO CHOU YEH LIU SHIH CH'U HO YA
眾 鳥 。 晝 夜 六 時 。 出 和 雅
elegant tones which expound thoroughly the five roots, five

YIN, CH'I YIN YEN CH'ANG WU KEN WU LI,
音 。 其 音 演 暢 。 五 根 五 力 。
powers,

CH'I P'U T'I FEN, PA SHENG TAO FEN, JU SHIH
七 菩 提 分 。 八 聖 道 分 。 如 是
seven Bodhi characteristics, eight sacred right ways and other

TENG FA CH'I T'U CHUNG SHENG WEN SHIH YIN
等 法 。 其 土 眾 生 。 聞 是 音
Dharmas like these. In that land the living beings, having heard

Y CHIEH HSI NIEN FO, NIEN FA, NIEN SENG,
已·皆 悉 念 佛 念 法 念 僧。
these tones, are all invariably mindful of Buddha, mindful of
Dharma and mindful of Sangha.

SHE LI FÚ, JU WU WEI TZ'U NIAO SHIH SHIH TSUI
舍 利 弗·汝 勿 謂 此 鳥·實 是 罪
O Sariputra, do not say that these birds are born as retribution

PAO SO SHENG, SO I CHE HO? PI FO KUO TU
報 所 生。所 以 者 何·彼 佛 國 土。
for sins. For what reason? In that Buddhaland there is none of

WU SAN O TAO SHE LI FÚ, CH'I FO KUO TU
無 三 惡 道。舍 利 弗·其 佛 國 土。
the three evil paths . O Sariputra, in that Buddhaland,

SHANG WU O TAO CHIH MING, HO K'UANG YU SHIH?
尚 無 惡 道 之 名·何 況 有 實。
not even the names of the three evil paths exist ; how much less
their actuality!

SHIH CHU CHUNG NIAO CHIEH SHIH A MI T'O FO
是 諸 眾 鳥·皆 是 阿 彌 陀 佛。
These flocks of birds are all made through transformation by

YU LING FA YIN HSUAN LIU PIEN HUA SO TSO
欲 令 法 音 宣 流·變 化 所 作。
Amita Buddha, who desires the Dharma to be widely proclaimed.

SHE LI FÚ, PÍ FÓ KÚO TŪ WEI FUNG CH'UI TUNG
舍 利 弗 · 彼 佛 國 土 · 微 風 吹 動 ·
O Sariputra, in that Buddhaland when the soft breezes stir, the

CHU PAO HANG SHU CHI PAO LO WANG, CH'U WEI
諸 寶 行 樹 · 及 寶 羅 網 · 出 微
precious trees and the jewelled nettings give forth subtle and

MIAO YIN, P'I JU PAI CH'IEN CHUNG YUEH
妙 音 · 譬 如 百 千 種 樂 ·
wonderful sounds like one hundred thousand kinds of music

T'UNG SHIH CHU TSO WEN SHIH YIN CHE TZU JAN
同 時 俱 作 · 聞 是 音 者 · 自 然
all playing at the same time. Those who hear these sounds all

CHIEH SHENG NIEN FO NIEN FA NIEN SENG CHIH
皆 生 念 佛 · 念 法 念 僧 之
naturally become mindful of Buddha, mindful of Dharma and

HSIN, SHE LI FÚ, CH'I FÓ KÚO TŪ CH'ENG CHIU
心 · 舍 利 弗 · 其 佛 國 土 · 成 就
mindful of Sangha. O Sariputra, that Buddhaland has realized

JU SHIH KUNG TE CHUANG YEN. SHE LI FÚ, YU
如 是 功 德 莊 嚴 · 舍 利 弗 · 於
such meritorious adornment. O Sariputra, what do you think?

JU Ĭ YÜN HO? PĪ FÓ HO KÙ HAO A MĪ T'Ō?
汝意云何。彼佛何故號阿彌陀。
Why is that Buddha called Amita?

SHE LĪ FÚ, PĪ FÓ KUANG MÍNG WU LIANG CHAO
舍利弗。彼佛光明無量。照
O Sariputra, the radiance of that Buddha is immeasurable,

SHĪH FANG KUÓ WU SŌ CHANG ÀI, SHĪH KÙ HAO
十方國。無所障礙。是故號
shining on countries everywhere in all ten directions, without any

WEI A MĪ T'Ō YÜ SHE LĪ FÚ, PĪ FÓ SHOU MÍNG
為阿彌陀。又舍利弗。彼佛壽命。
obstruction, and therefore he is called Amita. Moreover,

CHĪ CH'Ī JĒN MÍN WU LIANG WU PIEN A SENG CH'Ī
及其人民。無量無邊阿僧祇
O Sariputra, the life of that Buddha and of his people lasts for

CHĪEH KÙ MÍNG A MĪ T'Ō, SHE LĪ FÚ, A MĪ T'Ō
劫。故名阿彌陀。舍利弗。阿彌陀
countless and boundless Asangkhyeya Kalpas, and so he is named

FÓ CH'ÉING FÓ Ĭ LAI YÜ CHIN SHĪH CHĪEH,
佛。成佛以來。於今十劫。
Amita. O Sariputra, since Amita became Buddha, it has now

YU SHE LI FU, PI FO YU WU LIANG WU PIEN
又舍利弗。彼佛有無量無邊
been ten Kalpas. Moreover, Sariputra, that Buddha has

SHENG WEN TI TZU, CHIEH A LO HAN, FEI SHIH
聲聞弟子。皆阿羅漢。非是
countless and boundless personal disciples, all Arhats, their

SUAN SHU CHIH SO NENG CHIH, CHU P'U SA CHUNG
算數之所能知。諸菩薩眾。
number incalculable. Likewise is the assembly of Bodhisattvas.

I FU JU SHIH SHE LI FU, PI FO KUO TU
亦復如是。舍利弗。彼佛國土。
O Sariputra, that Buddhaland has realized such meritorious

CH'ENG CHIU JU SHIH KUNG TE CHUANG YEN,
成就如是功德莊嚴。
adornment.

YU SHE LI FU, CHI LO KUO TU CHUNG SHENG SHENG
又舍利弗。極樂國土。眾生
Moreover, Sariputra, living beings born in the land of Utmost

CHE CHIEH SHIH A PI PA CHIH, CH'I CHUNG TO YU
者。皆是阿鞞跋致。其中多有
Joy are all Avaivartikas, many among whom will attain

— — — — —
I SHENG PU CH'U CH'I SHU SHEN TO FEI SHIH
一 生 補 處。其 數 甚 多。非 是
Buddhahood in this life. Their number is vast and cannot be

— — — — —
SUAN SHU SO NENG CHIH CHIH, TAN KO I WU
算 數 所 能 知 之。但 可 以 無
made out by calculation, but may be expressed in terms of

— — — — —
LIANG WU PIEN A SENG CH'I SHUO. SHE LI FU,
量 無 邊 阿 僧 祇 說。舍 利 弗。
countless and boundless Asankhyeyas. O Sariputra, the living

— — — — —
CHUNG SHENG WEN CHE YING TANG FA YUAN YUAN
眾 生 聞 者。應 當 發 願。願
beings who hear this should take the vow to be born in that

— — — — —
SHENG PI KUO SO I CHE HO? TE YU JU SHIH
生 彼 國。所 以 者 何。得 與 如 是
country. And why? One will be thus enabled to join the company

— — — — —
CHU SHANG SHAN JEN CHU HUI I CH'U, SHE LI
諸 上 善 人 俱 會 一 處。舍 利
of such superior and good people in the same place. O Sariputra,

— — — — —
FU, PU K'O I SHAO SHAN KEN FU TE YIN YUAN
弗。不 可 以 少 善 根 福 德 因 緣。
one cannot rely on few good roots, blessings, virtues and causal

TE SHENG PI KUO. SHE LI FU, JO YU SHAN NAN
得 生 彼 國。舍 利 弗。若 有 善 男
connections to be born in that country. O Sariputra, if there

TZU SHAN NU JEN, WEN SHUO A MI TO FO
子 善 女 人。聞 說 阿 彌 陀 佛。
is a good man or a good woman who hears Amita Buddha

CHIH CH'IH MING HAO JO I JIH, JO ER; JIH,
執 持 名 號。若 一 日。若 二 日。
and holds firmly his name, whether for one day, or for two days

JO SAN JIH, JO SZU JIH, JO WU JIH, JO LIU JIH,
若 三 日。若 四 日。若 五 日。若 六 日。
or for three days, or for four days, or for five days, or for six

JO CH'I JIH I HSIN PU LUAN, CH'I JEN LIN MING
若 七 日。一 心 不 亂。其 人 臨 命
days, or for seven days, wholeheartedly and without distraction,

CHUNG SHIH A MI T'O FO YU CHU SHENG CHUNG
終 時。阿 彌 陀 佛。與 諸 聖 眾。
when this person approaches the end of life, Amita Buddha and

HSIEN TSAI CH'I CH'IEN. SHIH JEN CHUNG SHIH
現 在 其 前。是 人 終 時。
all the holy ones will appear before him. When the end comes,

HSIN PU TIEN TAO CHI TE WANG SHENG A MI T'O
心 不 顛 倒。即 得 往 生 阿 彌 陀
this person, with his mind free from inversion, will go to be

FO CHI LO KUO TU. SHE LI FU, WO CHIEN SHIH
佛 極 樂 國 土。舍 利 弗。我 見 是
born in Amita Buddha's land of Utmost Joy. Sariputra, I see this

LI KU SHUO TZ'U YEN. JO YU CHUNG SHENG
利。故 說 此 言。若 有 眾 生。
advantage and therefore say these words. If there are living beings

WEN SHIH SHUO CHE YING TANG FA YUAN SHENG
聞 是 說 者。應 當 發 願。生
who hear these words, they should make the vow to be born in

PI KUO TU. SHE LI FU, JU WO CHIN CHE
彼 國 土。舍 利 弗。如 我 今 者。
that land. O Sariputra, as I am now praising Amita

TSAN T'AN A MI T'O FO PU K'O SZU I KUNG
讚 歎 阿 彌 陀 佛 不 可 思 議 功
Buddha's inconceivable merits, likewise to the East there are

TE CHIH LI, TUNG FANG I YU A CHU PI FO,
德 之 利。東 方 亦 有 阿 閼 鞞 佛。
also Aksobhya Buddha,

HSU MI HSIANG FO, TA HSU MI FO, HSU MI
須彌相佛。大須彌佛。須彌
Merudhvaja Buddha, Mahameru Buddha, Meruprabhasa Buddha,

KUANG FO. MIAO YIN FO, JU SHIH TENG HENG HO
光佛。妙音佛。如是等恒河
Sughosa Buddha and other such Buddhas as many as Ganges'

SHA SHU CHU FO, KO YU CH'I KUO CH'U KUANG
沙數諸佛。各於其國。出廣
sands. Each in his own country puts out his vast and long

CH'ANG SHE HSIANG PIEN FU SAN CH'IEN TA CH'IEN
長舌相。徧覆三千大千
tongue, covering entirely the great

SHIH CHIE SHUO CH'ENG SHIH YEN: JU TENG CHUNG
世界。說誠實言。汝等眾
Trichiliocosms, and says the truthful words: 'All you living

SHENG TANG HSIN SHIH CH'ENG TSAN PU KO SZU
生。當信是稱讚不可思
beings should believe this Sutra of Praises for Inconceivable

I KUNG TE I CH'IEH CHU FO SO HU NIEN CHING
議功德。一切諸佛所護念經。
Merits and for All Buddhas' Protection and Mindfulness.'

SHE LÌ FÚ, NÁN FANG SHIH CHIEH YÜ JÌH YUEH
舍 利 弗。南 方 世 界。有 日 月
O Sariputra, in the Southern worlds are Candrasuryapradipa

TENG FÓ, MING WEN KUANG FÓ, TÀ YEN CHIEN FÓ,
燈 佛。名 聞 光 佛。大 燄 肩 佛。
Buddha, Yasahrabha Buddha, Maharciskamdha Buddha,

HSU MI TENG FÓ, WU LIANG CHING CHIN FÓ,
須 彌 燈 佛。無 量 精 進 佛。
Merupradipa Buddha, Arantavirya Buddha and other such

JU SHIH TENG HENG HÓ SHA SHU CHU FÓ, KÓ YÜ
如 是 等 恒 河 沙 數 諸 佛。各 於
Buddhas as many as Ganges' sands. Each in his own country

CH'I KUO CH'U KUANG CH'ANG SHE HSIANG PIEN
其 國。出 廣 長 舌 相。徧
puts out his vast and long tongue, covering entirely the great

FU SAN CH'IEN TÀ CH'IEN SHIH CHIEH SHUO CH'ENG
覆 三 千 大 千 世 界。說 誠
Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
實 言。汝 等 眾 生。當 信 是
'All you living beings should believe this Sutra of Praise for

CH'ENG TSAN PU KO SZU I KUNG TE I CH'IEH CHU
稱 讚 不 可 思 議 功 德 . 一 切 諸
Inconceivable Merits and for All Buddhas' Protection and

FO SO HU NIEN CHING. SHE LI FU, HSI FANG SHIH
佛 所 護 念 經 . 舍 利 弗 . 西 方 世
Mindfulness.' O Sariputra, in the Western worlds there are

CHIEH YU WU LIANG SHOU FO, WU LIANG HSIANG
界 . 有 無 量 壽 佛 . 無 量 相
Amitayus Buddha, Amitaskamdha Buddha, Amitadhavaja Buddha,

FO, WU LIANG CHUANG FO. TA KUANG FO, TA
佛 . 無 量 幢 佛 . 大 光 佛 . 大
Mahaprabha Buddha, Maharasmiprabha Buddha, Maharatnaketu

MING FO, PAO HSIANG FO, CHING KUANG FO,
明 佛 . 寶 相 佛 . 淨 光 佛 .
Buddha, Suddharasmi Buddha.

JU SHIH TENG HENG HO SHA SHU CHU FO, KO YU
如 是 等 恒 河 沙 數 諸 佛 . 各 於
and other such Buddhas as many as Ganges' sands. Each in his

CH'I KUO CH'U KUANG CH'ANG SHE HSIANG PIEN
其 國 . 出 廣 長 舌 相 . 徧
country puts out his vast and long tongue, covering entirely the

FU SAN CH'IEN TA CH'IEN SHIH CHIEH SHUO CH'ENG
覆 三 千 大 千 世 界。說 誠
great Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
實 言。汝 等 眾 生。當 信 是
'All you living beings should believe this Sutra of Praises for

CH'ENG TSAN PU KO SZU I KUNG TE I CH'IEH
稱 讚 不 可 思 議 功 德。一 切
Inconceivable Merits and for All Buddhas' Protection and

CHU FO SO HU NIEN CHING SHE LI FU PEI FANG
諸 佛 所 護 念 經。舍 利 弗。北 方
Mindfulness.' O Sariputra, in the Northern worlds are

SHIH CHIEH YU YEN CHIEN FO, TSUI SHENG YIN FO,
世 界。有 皸 肩 佛。最 勝 音 佛。
Maharciskamdha Buddha, Dumdubhisvaranirghosa Buddha,

NAN CHU FO, JIH SHENG FO, WANG MING FO, JU
難 沮 佛。日 生 佛。網 明 佛。如
Duspradharsa Buddha, Adityasambhava Buddha, Jalemi Prabha

SHIH TENG HENG HO SHA SHU CHU FO KO YU CH'I
是 等 恒 河 沙 數 諸 佛。各 於 其
and other such Buddhas as many as Ganges' sands. Each in his

KUO CH'U KUANG CH'ANG SHE HSIANG PIEN FU SAN
國。出 廣 長 舌 相。徧 覆 三
own country puts out his vast and long tongue, covering entirely

CH' IEN TA CH' IEN SHIH CHIEH SHUO CH'ENG SHIH
千 大 千 世 界。說 誠 實
the great Trichiliocosms, and says the truthful words: 'All you

YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
言。汝 等 眾 生。當 信 是
living beings should believe this Sutra of Praises for Inconceiv-

CH'ENG TSAN PU K'O SZU I KUNG TE I CH' IEH CHU
稱 讚 不 可 思 議 功 德。一 切 諸
able Merits and for All Buddhas Protection and

FO SO HU NIEN CHING. SHE LI FU, HSIA FANG SHIH
佛 所 護 念 經。舍 利 弗。下 方 世
Mindfulness.' O Sariputra, in the worlds below are Simha

CHIEH YU SHIH TZU FO, MING WEN FO, MING KUANG
界。有 師 子 佛。名 聞 佛。名 光
Buddha, Yasas Buddha, Yasahprabha Buddha, Dharma Buddha,

FO, TA MO FO, FA CH'UANG FO, CHIH FA FO,
佛。達 摩 佛。法 幢 佛。持 法 佛。
Dharmadhvaaja Buddha, Dharmadhara Buddha,

JU SHIH TENG HENG HO SHA SHU CHU FO, KO YU
如 是 等 恒 河 沙 數 諸 佛。各 於
and other such Buddhas as many as Ganges' sands. Each in his

CH'I KUO CH'U KUANG CH'ANG SHE HSIANG PIEN
其 國。出 廣 長 舌 相。徧
country puts out his vast and long tongue, covering entirely

FU SAN CH'IEN TA CH'IEN SHIH CHIEH SHUO CH'ENG
覆 三 千 大 千 世 界。說 誠
the great Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
實 言。汝 等 眾 生。當 信 是
'All you living beings should believe this Sutra of Praises for

CH'ENG TSAN PU K'O SZU I KUNG TE I CH'IEH
稱 讚 不 可 思 議 功 德。一 切
Inconceivable Merits and for

CHU FO SO HU NIEN CHING. SHE LI FU, SHANG FANG
諸 佛 所 護 念 經。舍 利 弗。上 方
All Buddhas' Protection and Mindfulness.' O Sariputra, in the

SHIH CHIEH YU FAN YIN FO SU WANG FO,
世 界。有 梵 音 佛。宿 王 佛。
worlds above there are Brahmaghosa Buddha, Naksatraraja Buddha,

HSIANG SHANG FO, HSIANG KUANG FO, TA YEN
香 上 佛 . 香 光 佛 . 大 猷
Gamdhottama Buddha, Gamdhaprabhasa Buddha,

CHIEN FO, TSA SE PAO HUA YEN SHEN FO SO LO
肩 佛 . 雜 色 寶 華 嚴 身 佛 . 娑 羅
Maharciskamdha Buddha, Ratnakusumasampuspitagatra Buddha,

SHU WANG FO, PAO HUA TE FO, CHIEN I CH'IEH I
樹 王 佛 . 寶 華 德 佛 . 見 一 切 義
Salendraraja Buddha, Ratnotpalasri Buddha. Sarvarthadarsa

FO, JU HSU MI SHAN FO, JU SHIH TENG HENG HO
佛 . 如 須 彌 山 佛 . 如 是 等 恒 河
Buddha, Sumerukalpa Buddha and other such Buddhas as many

SHA SHU CHU FO. KO YU CH'I KUO CH'U KUANG
沙 數 諸 佛 . 各 於 其 國 . 出 廣
as Ganges' sands. Each in his own country puts out his vast

CH'ANG SHE HSIANG PIEN FU SAN CH'IEN TA, CH'IEN
長 舌 相 . 徧 覆 三 千 大 千
and long tongue, covering entirely the great Trichiliocosms, and

SHIH CHIEH SHUO CH'ENG SHIH YEN: JU TENG
世 界 . 說 誠 實 言 . 汝 等
says the truthful words: 'You living beings should believe

CHUNG SHENG TANG HSIN SHIH CH'ENG TSAN PU
眾 生 · 當 信 是 稱 讚 不
this Sutra of Praises for Inconceivable Merits and for

KO SZU I KUNG TE I CH'IEH CHU FO SUO HU NIEN
可 思 議 功 德 · 一 切 諸 佛 所 護 念
All Buddhas' Protection and Mindfulness.'

—◎
CHING. SHE LI FU, YU JU I YUN HO? HO KU
經 。 舍 利 弗 · 於 汝 意 云 何 · 何 故
O Sariputra, what do you think? Why is it called the Sutra of

MING WEI I CH'IEH CHU FO SO HU NIEN CHING?
名 為 一 切 諸 佛 所 護 念 經 。
All Buddhas' Protection and Mindfulness?

SHE LI FU, JO YU SHAN NAN TZU SHAN NU JEN
舍 利 弗 · 若 有 善 男 子 善 女 人 。
O Sariputra, if there are good men and good women who

WEN SHIH CHING SHOU CHIH CHE CHI WEN CHU FU
聞 是 經 受 持 者 · 及 聞 諸 佛
hear this Sutra and hold to it and who hear the names of

MING CHE, SHIH CHU SHAN NAN TZU SHAN NU JEN
名 者 · 是 諸 善 男 子 善 女 人 。
Buddhas, these good men and good women are all under the

CHIEH WEI I CH'IEH CHU FO CHIH SO HU NIEN,
皆 為 一 切 諸 佛 之 所 護 念。
protection and mindfulness of all Buddhas and will invariably

CHIEH TE PU T'UI CHUAN YU A NOU TO LO SAN
皆 得 不 退 轉 於 阿 耨 多 羅 三
not retrogress from Annuttara Samyak Sambodhi.

MIAO SAN P'U T'I. SHIH KU SHE LI FU, JU TENG
藐 三 菩 提。是 故 舍 利 弗。汝 等
Therefore, Suriputra, all of you should believe and accept my

CHIEH TANG HSIN SHOU WO YU CHI CHU FO SO
皆 當 信 受 我 語。及 諸 佛 所
words and what Buddhas have said. O Sariputra, if there are

SHUO. SHE LI FU, JO YU JEN I FA YUAN CHIN
說。舍 利 弗。若 有 人。已 發 願。今
people who have already made the vow, are now making the

FA YUAN, TANG FA YUAN YU SHENG A MI TO FO
發 願。當 發 願。欲 生 阿 彌 陀 佛
vow or are about to make the vow to wish to be born in

KUO CHE, SHIH CHU JEN TENG CHIEH TE PU T'UI
國 者。是 諸 人 等。皆 得 不 退
Amita Buddhaland, these people invariably will not retrogress

CHUAN YU A NOU TO LO SAN MIAO SAN P'U T'I,
轉 於阿耨多羅三藐三菩提。
from Annuttara Samyak Sambodhi, whether they

YU PI KUO TU JO I SHENG, JO CHIN SHENG, LO
於彼國土。若已生。若今生。若
were born, or are born or will be born in that land.

TANG SHENG. SHIH KU SHE LI FU, CHU SHAN NAN
當 生。是故舍利弗。諸善男
Therefore, O Sariputra, all good men and

TZU SHAN NU JEN JO YU HSIN CHE YING TANG FA
子善女人。若有信者。應當發
good women, if they are believers, should make the vow to be

YUAN SHENG PI KUO TU, SHE LI FU, JU WO CHIN
願。生彼國土。舍利弗。如我今
born in that land, O Sariputra, as I am now praising all

CHE CH'ENG TSAN CHU FO PU K'O SZU I KUNG TE
者。稱讚諸佛。不可思議功德。
Buddhas' inconceivable merits, likewise all those

PI CHU FO TENG I CH'ENG TSAN WO PU K'O SZU
彼諸佛等。亦稱讚我。不可思
Buddhas praise my inconceivable merits and say these words:

Ì KUNG TE ERH TSO SHIH YEN: SHIH CHIA MOU
議功德。而作是言。釋迦牟
'Sakyamuni Buddha can do very difficult and rare things.

NI FO NENG WEI SHEN NAN HSI YU CHIH SHIH,
尼佛。能為甚難希有之事。
In the saha land during the evil time of five turbidities:

NENG YU SO P'O KUO TU, WU CHO O SHIH: CHIEH
能於娑婆國土。五濁惡世。劫
amidst the kalpa turbidity, the view turbidity, the affliction

CHO CHIEN CHO, PAN NAO CHO, HEUNG SHENG CHO,
濁。見濁。煩惱濁。眾生濁。
turbidity, the living-being turbidity and the life turbidity,

MING CHO CHUNG, TE A HOU TO LO SAN MIAO SAN
命濁中。得阿耨多羅三藐三
he can attain Annuttara Samyak Sambodhi and speak

P'U T'I WEI CHU CHUNG SHENG SHUO SHIH I CH'IEH
菩提。為諸眾生。說是一切
for living beings this Dharma, which is hardly believable, to

SHIH CHIEN NAN HSIN CHIH FA SHE LI FU, TANG
世間難信之法。舍利弗。當
all the world.' O Sariputra, you should know that I do this

CHIH WO YU WU CHO O SHIH HSING TZU NAN SHIH
知 我 於 五 濁 惡 世 。 行 此 難 事 。
difficult thing during the evil time of the five turbidities.

TE A NOU TO LO SAN MIAO SAN P'U T'I, WEI I
得 阿 耨 多 羅 三 藐 三 菩 提 。 為 一
Attain Annuttara Samyak Sambodhi and speak, for the sake of

CH'IEH SHIH CHIEN SHUO TZU NAN HSIH CHIH FA
切 世 間 說 此 難 信 之 法 。
all the world, this hard-to-believe Dharma. It is, indeed,

SHIH WEI SHEN NAN. FO SHUO TZU CHING I, SHEH
是 為 甚 難 。 佛 說 此 經 已 。 舍
very difficult." After Buddha spoke this Sutra, Sariputra

LI FU CHI CHU PI CH'IU I CH'IEH SHIH CHIEN
利 弗 。 及 諸 比 丘 。 一 切 世 間
and all the Bhiksus, devas, human beings,

T'IEN JEN A HSIU LO TENG WEN FO SO SHUO
天 人 阿 修 羅 等 。 聞 佛 所 說 。
Asuras, etc., in all worlds, having heard what Buddha

HUAN HSI HSIN SHOU TSO LI ERH CH'U.
歡 喜 信 受 。 作 禮 而 去 。
said, joyously believed, bowed and left.

FO SHUO A MI T'O CHING
佛 說 阿 彌 陀 經。

Amita Sutra spoken by Buddha

PA I CH'IEH YEH CHANG KEN PEN TE SHENG CHING
拔 一 切 業 障 根 本 得 生 淨
Uproot-all-Karmic-Hindrances-for-Rebirth-in-Pure-Land

T'U T'O LO NI
土 陀 羅 尼

Dharani

NA MO A MI TO P'O YEH TO T'O CH'IEH TO YEH
南 無 阿 彌 多 婆 夜。哆 他 伽 多 夜。

TO TI YEH T'O A MI LI TU P'O PI
哆 地 夜 他。阿 彌 利 都 婆 毗。

A MI LI TO HSI TAN P'O P'I
阿 彌 利 哆。悉 耽 婆 毗。

A MI LI TO P'I CHIA LAN TI
阿 彌 唎 哆。毗 迦 蘭 帝。

A MI LI TO P'I CHIA LAN TO
阿 彌 唎 哆。毗 迦 蘭 多。

CH'IEH MI NI CHIEH CHIEH NO
伽 彌 膩。伽 伽 那。

CHIH TO CHIA LI SO P'O HO (3 times)
枳 多 迦 利。娑 婆 訶。 (三 遍)

(佛七內接讚佛偈平日接蒙山施食)

(During the seven-day retreat, here follows Praise of Amita Buddha; on other days, here follows Food Bestowal after Mengshan.)

讚 佛 偈
Praise of Amita Buddha

◡ | | ○ | | ○ | ○ | ◎ | |
A MI T'O FO SHEN CHING SE
阿 彌 陀 佛 身 金 色。
Amita Buddha, all in golden color,

○ | | ○ | | ○ | ○ | ○ | |
HSIANG HAO KUANG MING WU TENG LUN
相 好 光 明 無 等 倫。
With form, features and radiance unequalled,

○ | | ○ | | ○ | ○ | ○ | |
PAI HAO WAN CHUAN WU HSU MI
白 毫 宛 轉 五 須 彌。
White curls winding like the five Sumeru Mountains,

○ | | ○ | | ○ | ○ | ○ | |
KAH MU CH'ENG CH'ING SZU TA HAI
紺 目 澄 清 四 大 海。
And purple eyes as clear as the four great seas.

○ | | ○ | ○ | ○ | |
KUANG CHUNG HUA FO WU SHU I
光 中 化 佛 無 數 億。
In his aura are transformed Buddhas in countless millions.

○ | | ○ | ○ | ◎ | |
HUA P'U SA CHUNG I WU PIEN
化 菩 薩 眾 亦 無 邊。
And transformed Bodhisattvas, also, in limitless number;

○ | | ○ | ○ | ○ | |
SZU SHIH PA YUAN TU CHUNG SHENG
四 十 八 願 度 眾 生。
Forty-eight vows he made to enlighten sentient beings

○ | | ○ | ○ | ○ | |
CHIU P'ING HSIEN LING TENG PI AN
九 品 咸 令 登 彼 岸。
And to enable all nine grades to reach the other shore.

▽
○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSI FANG CHI LO SHIH CHIEH TA TZ'O TA
南 無 西 方 極 樂 世 界。大 慈 大
Blessed be the Most Compassionate One of the Western

○ | | ○ | | ◎ | | ○
PEI A MI T'O FO
悲。阿 彌 陀 佛。
Paradise, Amita Buddha.

| | | ○
! : : : NA MO A MI T'O FO : : : ! (Many times)
南 無 阿 彌 陀 佛 (無數次)
Blessed be Amita Buddha.

禮佛大懺悔文

AN ACT OF BUDDHA WORSHIP, AND GENERAL REPENTANCE

TA TZ'U TA PEI MIN CHUNG SHENG
大 慈 大 悲 愍 眾 生。
O, Most Merciful and Compassionate One, pity all beings.

TA HSI TA SHE CHI HAN SHIH
大 喜 大 捨 濟 含 識。
With great joy and abandonment, succor those with Vijnana.

HSIANG HAO KUANG MING I TZU YEN
相 好 光 明 以 自 嚴。
To the one with noble features and radiance for self-adornment,

CHUNG TENG CHIH HSIN KUEI MING LI
眾 等 至 心 歸 命 禮。
We the congregation, wholeheartedly take refuge and pay homage.

NA MO KUEI I SHIH FANG CHIN HSU K'UNG CHIEH
南 無 皈 依 十 方 盡 虛 空 界。
We take refuge in all Buddhas everywhere throughout all

I CH'IE CHU FO
一切 諸 佛。

space.

古 一 古 古
 NA MO KUEI I SHIH FANG CHIN HSU K'UNG CHIEH
 南 無 皈 依 十 方 〇 盡 虛 空 界 〇
 We take refuge in all Dharmas everywhere throughout all

— | 古
I CH' IETSUN FA
一切尊法。

古 ！ 古 古
 NA MO KUEI I SHIH FANG CHIN HSU K'UNG CHIEH
 南 無 皈 依 十 方 。 盡 虛 空 界 。
 We take refuge in all the holy sanghas everywhere throughout

I CH'IE HSIEN SHENG SENG
一切賢聖僧。
all space.

古 古◎ 古 古
 NA MO JU LAI YING KUNG CHENG PIEN CHIH
 南 無 · 如 來 · 應 供 · 正 徧 知 ·
 Blessed be Tathagata Arhat Samyak Sambuddha

古 ！ 古
 MING HSING CHU SHAN SHIH SHIH CHIEN CHIEH
 明 行 足 · 善 逝 世 間 解 ·
 Vidyacarana sampanna Sugata Lokavid

古 | 古
WU SHANG SHIH T'IAO YU CHANG FU T' IEN JEN
無 上 士 · 調 御 丈 夫 · 天 人
Annutara Purusa-damya-sarathi Sasta deva-manusyanam

古 古◎ 古
SHIH FO SHIH TSUN
師 · 佛 · 世 尊 ·
Buddha Lokanatha

古 古◎
NA MO P'U KUANG FO
南 無 普 光 佛
Blessed be Samantaprabha Buddha.

古 | 古
NA MO P'U MING FO
南 無 普 明 佛
Blessed be Samantaprabhasa Buddha.

古 古
NA MO P'U CHING FO
南 無 普 淨 佛
Blessed be Samantavimala Buddha.

古 | | 古
NA MO TUO MO LUO PA CHAN T'AN HSIANG FO
南 無 多 摩 羅 跋 梅 檀 香 佛
Blessed be Tamalapattracandanagandha Buddha.

古 | 古
 \ / — \ / — \ /
 NA MO CHAN T'AN KUANG FO
 南 無 栴 檀 光 佛
 Blessed be Candanaprabha Buddha.

古 | 古
 \ / \ / \ / \ /
 NA MO MO NI CH'UANG FO
 南 無 摩 尼 幢 佛
 Blessed be Manipataka Buddha.

古 | | 古
 \ / — \ / \ / \ / \ / \ /
 NA MO HUAN HSI TSANG MO NI PAO CHI FO
 南 無 歡 喜 藏 摩 尼 寶 積 佛
 Blessed be Nandagarbha Maniratnakuta Buddha.

古 | | | |
 \ / — \ / \ / \ / \ / \ / \ /
 NA MO I CH'IE SHIH CHIEN LO CHIEN SHANG TA
 南 無 一 切 世 間 樂 見 上 大
 Blessed be All-in-the-World-Glad-to-See Supreme-Zeal

— 古
 \ / \ /
 CHING CHIN FO
 精 進 佛
 Buddha.

古 | | 古
 \ / \ / \ / \ / \ / \ /
 NA MO MO NI CH'UANG TENG KUANG FO
 南 無 摩 尼 幢 燈 光 佛
 Blessed be Manipataka Dipaprabha Buddha.

古 ！ 古
NA MO HUEI CHU CHAO FO
南 無 慧 炬 照 佛
Blessed be Wisdom-Torch-Shines Buddha.

古 ！ 古
NA MO HAI TE KUANG MING FO
南 無 海 德 光 明 佛
Blessed be Sea-Virtue-Bright Buddha.

古 ！ ！
NA MO CHIN KANG LAO CH'IAN P'U SAN CHIN
南 無 金 剛 牢 強 普 散 金
Blessed be Diamond-Strong-Universally-Dispense-Gold-Light

古
KUANG FO
光 佛
Buddha.

古 ！ ！ 古
NA MO TA CH'IAN CHING CHIN YUNG MENG FO
南 無 大 強 精 進 勇 猛 佛
Blessed be Great-Strong-Zealous-Bold-Fierce Buddha.

古 ！ 古
NA MO TA PEI KUANG FO
南 無 大 悲 光 佛
Blessed be Great-Compassionate-Light Buddha,

古 | 古
NA MO TZ'U LI WANG FO
南 無 慈 力 王 佛
Blessed be Mercy-Power-King Buddha,

古 古
NA MO TZ'U TSANG FO
南 無 慈 藏 佛
Blessed be Mercy-Storage Buddha.

古 | | 古
NA MO CHAN T'AN K'U CHUANG YEN SHENG FO
南 無 栴 檀 窟 莊 嚴 勝 佛
Blessed be Candana-Cave-Adornment-Excels Buddha.

古 | 古
NA MO HSIEN SHAN SHOU FO
南 無 賢 善 首 佛
Blessed be Sage-Virtue-Top Buddha.

古 古
NA MO SHAN I FO
南 無 善 意 佛
Blessed be Good-Will Buddha.

古 | 古
NA MO KUANG CHUANG YEN WANG FO
南 無 廣 莊 嚴 王 佛
Blessed be Extensively-Adorned-King Buddha.

古 | 古
 、 — — 古
 NA MO CHIN HUA KUANG FO
 南 無 金 華 光 佛
 Blessed be Gold-Blossom-Light Buddha.

古 | | 古
 、 v 、 — 、 | 古
 NA MO PAO KAI CHAO K'UNG TZU TSAI LI WANG FO
 南 無 寶 蓋 照 空 自 在 力 王 佛
 Blessed be Precious-Canopy-Shine-Space Sovereign-Power Buddha.

古 | | 古
 、 — v — — 古
 NA MO HSU K'UNG PAO HUA KUANG FO
 南 無 虛 空 寶 華 光 佛
 Blessed be Void-Space Precious-Blossom-Light Buddha.

古 | | 古
 、 、 — 、 古
 NA MO LIU LI CHUANG YEN WANG FO
 南 無 琉 璃 莊 嚴 王 佛
 Blessed be Crystal-Adornment-King Buddha.

古 | | 古
 、 v 、 — 古
 NA MO P'U HSIEN SE SHEN KUANG FO
 南 無 普 現 色 身 光 佛
 Blessed be Universal-Manifest-Form-Entity-Light Buddha.

古 | 古
 、 、 — 古
 NA MO PU TUNG CHIH KUANG FO
 南 無 不 動 智 光 佛
 Blessed be Non-Moving-Wisdom-Light Buddha.

古 | | 古
、 / 、 / 、 / 、 / 、 / 、 /
NA MO HSIANG FU CHUNG MO WANG FO
南 無 降 伏 眾 魔 王 佛
Blessed be Subdue-All-the-Devils Buddha.

古 | 古
、 / 、 / — / 、 / 古
NA MO TS'AI KUANG MING FO
南 無 才 光 明 佛
Blessed be Talent-Light-Bright Buddha.

古 | 古
、 / 、 / 、 / 古
NA MO CHIH HUEI SHENG FO
南 無 智 慧 勝 佛
Blessed be Wisdom-Excels Buddha.

古 | 古
、 / 、 / — / — / 古
NA MO MI LE HSIEN KUANG FO
南 無 彌 勒 仙 光 佛
Blessed be Maitreya-Immortal-Light Buddha.

古 | | 古
、 / 、 / 、 / — / — / 古
NA MO SHAN CHI YUE YIN MIAO TSUN CHIH WANG FO
南 無 善 寂 月 音 妙 尊 智 王 佛
Blessed be Virtuous-Calm-Moon-Sound-Wonder-Wizard Buddha.

古 | 古
、 / 、 / — / 古
NA MO SHIH CHING KUANG FO
南 無 世 淨 光 佛
Blessed be World-Pure-Light Buddha.

古 | | 古
、 、 、 、
NA MO LUNG CHUNG SHANG TSUN WANG FO
南 無 龍 種 上 尊 王 佛
Blessed be Dragon-Seed-Upward Honored-King Buddha.

古 | 古
、 、 、 、
NA MO JIH YUEH KUANG FO
南 無 日 月 光 佛
Blessed be Sun-Moon-Light Buddha.

古 | 古
、 、 、 、
NA MO JIH YUEH CHU KUANG FO
南 無 日 月 珠 光 佛
Blessed be Sun-Moon-Pearl-Light Buddha.

古 | 古
、 、 、 、
NA MO HUI CH'UANG SHENG WANG FO
南 無 慧 幢 勝 王 佛
Blessed be Wisdom-Pennant-Victory-King Buddha.

古 | | 古
、 、 、 、 、
NA MO SHIH TZU HOU TZU TSAI LI WANG FO
南 無 師 子 吼 自 在 力 王 佛
Blessed be Lion-Roars-Sovereign-Power-King Buddha.

古 | 古
、 、 、 、
NA MO MIAO YIN SHENG FO
南 無 妙 音 勝 佛
Blessed be Wonderful-Voice-Excels Buddha,

古 | 古
、 / / /
NA MO CH'ANG KUANG CH'UANG FO
南 無 常 光 幢 佛
Blessed be Permanent-Light-Pennant Buddha.

古 | 古
、 / / /
NA MO KUAN SHIH TENG FO
南 無 觀 世 燈 佛
Blessed be Perceive-World-Lamp Buddha.

古 | 古
、 / / /
NA MO HUI WEI TENG WANG FO
南 無 慧 威 燈 王 佛
Blessed be Wisdom-Majesty-Lamp-King Buddha.

古 | 古
、 / / /
NA MO FA SHENG WANG FO
南 無 法 勝 王 佛
Blessed be Dharma-Victory-King Buddha.

古 | 古
、 / / /
NA MO HSU MI KUANG FO
南 無 須 彌 光 佛
Blessed be Sumeru-Light Buddha.

古 | 古
、 / / /
NA MO HSU MAN NA HUA KUANG FO
南 無 須 曼 那 華 光 佛
Blessed be Sumana-Blossom-Light Buddha.

古 | 古
 ˋ ˋ ˋ ˋ ˋ ˋ
 NA MO TA HUI LI WANG FO
 南 無 大 慧 力 王 佛
 Blessed be Great-Wisdom-Power-King Buddha.

古 | | 古
 ˊ ˊ ˊ ˊ
 NA MO WU LIANG YIN SHENG WANG FO
 南 無 無 量 音 聲 王 佛
 Blessed be Countless-Voices-King Buddha.

古 古
、 / — /
NÀ MO TS'AI KUANG FÓ
南無才光佛
Blessed be Talent-Light Buddha.

古 | 古
 、 / — v — /
 NA MO CHIN HAI KUANG FO
 南 無 金 海 光 佛
 Blessed be Gold-Sea-Light Buddha.

古 | | 古
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO SHAN HAI HUI TZU TSAI T'UNG WANG FO
 南 無 山 海 慧 自 在 通 王 佛
 Blessed be Mountain-Sea-Wisdom-Sovereign-Magic-King Buddha.

古 | 古
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO TA T'UNG KUANG FO
 南 無 大 通 光 佛
 Blessed be Great-Magic-Light Buddha.

古 | | 古
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO I CH'IE FA CH'ANG MAN WANG FO
 南 無 一 切 法 常 滿 王 佛
 Blessed be All-Dharmas-Always-Fulfilled-King Buddha.

古 ○ 古◎
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO SHIH CHIA MOU NI FO
 南 無 釋 迦 牟 尼 佛
 Blessed be Sakyamuni Buddha.

古 | 古
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO CHIN KANG PU HUAI FO
 南 無 金 剛 不 壞 佛
 Blessed be Diamond-Indestructible Buddha.

古 古
 ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ ˋ ˊ
 NA MO PAO KUANG FO
 南 無 寶 光 佛
 Blessed be Precious-Light Buddha.

古 | 古
、 / / /
NA MO LUNG TSUN WANG FO
南 無 龍 尊 王 佛
Blessed be Dragon-Honor-King Buddha.

古 | 古
、 / / /
NA MO CHING CHIN CHUN FO
南 無 精 進 軍 佛
Blessed be Zealous-Army Buddha.

古 | 古
、 / / /
NA MO CHING CHIN HSI FO
南 無 精 進 喜 佛
Blessed be Zeal-Delight Buddha.

古 古
、 / / /
NA MO PAO HUO FO
南 無 寶 火 佛
Blessed be Precious-Fire Buddha.

古 | 古
、 / / /
NA MO PAO YUE KUANG FO
南 無 寶 月 光 佛
Blessed be Precious-Moon-Light Buddha.

古 | 古
、 / / /
NA MO HSIEN WU YU FO
南 無 現 無 愚 佛
Blessed be Manifest-No-Fool Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO PAO YUE FO
南 無 寶 月 佛
Blessed be Precious-Moon Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO WU KOU FO
南 無 無 垢 佛
Blessed be No-Filth Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO LI KOU FO
南 無 離 垢 佛
Blessed be Rid-of-Filth Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO YUNG SHIH FO
南 無 勇 施 佛
Blessed be Courage-Donate Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO CH'ING CHING FO
南 無 清 淨 佛
Blessed be Pure-Clean Buddha.

古 古
、 ˊ ˋ ˋ ˊ
NA MO CH'ING CHING SHIH FO
南 無 清 淨 施 佛
Blessed be Pure-Clean-Donate Buddha.

古 ！ 古
、 / — 、 — /
NA MO SO LIU NA FO
南 無 娑 留 那 佛
Blessed be So-Liu-Na Buddha.

古 古
、 / v — /
NA MO SHUI T'IEN FO
南 無 水 天 佛
Blessed be Water-Sky Buddha.

古 古
、 / — / /
NA MO CHIEN TE FO
南 無 堅 德 佛
Blessed be Firm-Virtue Buddha.

古 ！ 古
、 / — / — / /
NA MO CHAN T'AN KUNG TE FO
南 無 栴 檀 功 德 佛
Blessed be Candana-Merit-Virtue- Buddha.

古 ！ 古
、 / — — /
NA MO WU LIANG CHU KUANG FO
南 無 無 量 掬 光 佛
Blessed be Immeasurable-Scooped-Light Buddha.

古 古
、 / — / /
NA MO KUANG TE FO
南 無 光 德 佛
Blessed be Light-Virtue Buddha.

古 | 古
、 / / — / /
NA MO WU YU TE FO
南 無 無 憂 德 佛
Blessed be No-Worry-Virtue Buddha.

古 | 古
、 / 、 / / /
NA MO NA LO YEN FO
南 無 那 羅 延 佛
Blessed be Narayana Buddha.

古 | 古
、 / — / — /
NA MO KUNG TE HUA FO
南 無 功 德 華 佛
Blessed be Merit-Virtue-Blossom Buddha.

古 | | 古
、 / — / — / / — / /
NA MO LIEN HUA KUANG YU HSI SHENG T'UNG FO
南 無 蓮 華 光 遊 戲 神 通 佛
Blessed be Lotus-Blossom-Light-Play-Magic Buddha.

古 | 古
、 / / — / /
NA MO TS'AI KUNG TE FO
南 無 財 功 德 佛
Blessed be Wealth-Merit-Virtue Buddha.

古 古
、 / / 、 / /
NA MO TE NIEN FO
南 無 德 念 佛
Blessed be Virtue-Comtemplation Buddha.

古 丨 丨 古
NA MO SHAN MING CH'ENG KUNG TE FO
南 無 善 名 稱 功 德 佛
Blessed be Good-Fame-Named-Merit-Virtue Buddha.

古 丨 丨 古
NA MO HUNG YEN TI CH'UANG WANG FO
南 無 紅 燄 帝 幢 王 佛
Blessed be Red-Flame-Imperial-Banner-King Buddha.

古 丨 丨 古
NA MO SHAN YU P'U KUNG TE FO
南 無 善 遊 步 功 德 佛
Blessed be Virtuous-Wander-Step-Merit-Virtue Buddha.

古 丨 古
NA MO TOU CHAN SHENG FO
南 無 鬪 戰 勝 佛
Blessed be Fight-War-Victory Buddha.

古 丨 古
NA MO SHAN TU P'U FO
南 無 善 遊 步 佛
Blessed be Virtuous-Wander-Step Buddha.

古 丨 丨 古
NA MO CHOU TSA CHUANG YEN KUNG TE FO
南 無 周 匝 莊 嚴 功 德 佛
Blessed be Full-Lap-Adornment-Merit-Virtue Buddha.

古 | 古
 ˊ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 NA MO PAO HUA YU PU FO
 南 無 寶 華 遊 步 佛

Blessed be Precious-Blossom-Wander-Step Buddha.

古 | | | |
 ˊ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 NA MO PAO LIEN HUA SHAN CHU SO LO SHU WANG
 南 無 寶 蓮 華 善 住 娑 羅 樹 王

Blessed be Precious-Lotus-Well-Dwelt-in-Sala-Tree-King

古
 ˊ
 FO
 佛

Buddha.

古 | 古 | 古
 ˊ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 NA MO FA CHIE TSANG SHEN A MI T'O FO
 南 無 法 界 藏 身 阿 彌 陀 佛

Blessed be Entity-in-Dharmadhatu Amita Buddha and

古 | 古
 ˊ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 JU SHIH TENG I CH'IEH SHIH CHIEH CHU FO SHIH
 如 是 等。一 切 世 界。諸 佛 世

All those Buddhas in all worlds, the

古 | 古 | 古
 ˊ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 TSUN CH'ANG CHU TSAI SHIH SHIH CHU SHIH TSUN
 尊。常 住 在 世。是 諸 世 尊。

World Honored Ones, ever dwelling; May all those World

TANG TZ'U NIEN WO JO WO TZ'U SHENG JO WO
 當 慈 念 我。若 我 此 生。若 我
 Honored Ones have merciful consideration for me. For, in this

CH' IEN SHENG TS'UNG WU SHIH SHENG SZU I LAI
 前 生。從 無 始 生 死 以 來。
 existence of mine or in my previous existence,

SO TSO CHUNG TSUI JO TZU TSO JO CHIAO T'A TSO
 所 作 眾 罪。若 自 作。若 教 他 作。
 In Samsara since time without beginning, for all sins, whether

CHIEN TSO SUI HSI JO T'A JO SENG JO SZU FANG
 見 作 隨 喜。若 塔 若 僧。若 四 方
 committed by myself or by others whom I ordered or viewed with
 connivance, for articles belonging to Stupas or to Sanghas everywhere

SENG WU JO TZU CHU JO CHIAO T'A CHU CHIEN
 僧 物。若 自 取。若 教 他 取。見
 stolen by myself or by others whom I ordered or viewed with

CHU SUI HSI WU WU CHIEN TSU JO TZU TSO
 取 隨 喜。五 無 間 罪。若 自 作。
 connivance, for the five unpardonable offences whether committed

JO CHIAO T'A TSO CHIEN TSO SUI HSI SHIH PU
 若 教 他 作。見 作 隨 喜。十 不
 by myself or by others whom I ordered or viewed with connivance,

SHAN TAO JO TZU TSO JO CHIAO T'A TSO CHIEN
 善 道。若 自 作。若 教 他 作。見
 for all of the ten evil deeds whether committed by myself or

TSO SUI HSI SO TSU TSU CHANG HUO YU FU TS'ANG
 作 隨 喜。所作罪 障。或有覆 藏。
 by others whom I ordered or viewed with connivance, for all

HUO PU FU TS'ANG YING TO TI YU WO KUEI CH'U
 或 不 覆 藏。應 墮地 獄。餓 鬼 畜
 those sins, whether covered and hidden or open and obvious,

SHENG CHU YU O CHU PIEN TI HSIA CHIEN
 生。諸 餘 惡 趣。邊 地 下 賤。
 which deserved transmigration into hells, hungry ghosts, animals,
 and such evil paths of existence as well as into mean borderlands

CHI MIE LI CH'E JU SHIH TENG CH'U SO TSO TSUI
 及 蔑 戾 車。如 是 等 處。所作罪
 and such places like Mleccha (barbarian, heathen frontiers)--

古 一 一 古 一 一
CHANG CHIN CHIE TS'AN HUI CHIN CHU FO SHIH
障。今 皆 懺 悔。今 諸 佛 世
for all those sins committed I now remorsefully repent. Now,

古 古 一 古
TSUN TANG CHENG CHIH WO TANG I NIEN WO WO
尊。當 證 知 我。當 憶 念 我。我
may all Buddhas, the World Honored Ones, witness and remember

一 一 古 古
FU YU CHU FO SHIH TSUN CHIEN TSO JU SHIH YEN
復於諸佛世尊前。作如是言。
me. And, before all Buddhas, the World Honored Ones, I say

一 古 古 一
JO WO TZ'U SHENG JO WO YU SHENG TS'ENG HSING
若我此生。若我餘生。曾 行
these words: If, in this life of mine, or in the rest of my existence,

古 古 一 古
PU SHIH HUO SHOU CHING CHIEH NAI CHIH SHIH YU
布施。或 守 淨 戒。乃 至 施 與
I did some almsgiving and offering, or kept the holy precepts, or

古 古 一
CH'U SHENG I T'UAN CHIH SHIH HUO HSIU CHING
畜 生。一 搏 之 食。或 修 淨
even as much as gave to an animal only a morsel of food, or

古 古 | 古
 HSING SO YU SHAN KEN CH'ENG CHIU CHUNG SHENG
 行。所有善根。成就眾生。
 practised pure cultivation — all these virtuous roots, and those

 古 | 古
 SO YU SHAN KEN HSIU HSING P'U T'I SO YU SHAN
 所有善根。修行菩提。所有善
 for developing all beings and for cultivating Bodhi, and those

古 | 古 古 古
 KEN CHI WU SHANG CHIH SO YU SHAN KEN I
 根。及無上智。所有善根。一
 good roots generated from unexcelled wisdom, combined

 古 古 古 | 古
 CH'IE HO CHI HSIAO CHI CH'OU LIANG CHIEH HSI
 切合集。校計籌量。皆悉
 altogether, reckoned and measured, are all offered up as

 古 古 | 古
 HUI HSIANG A HOU TO LO SAN MIAO SAN P'U T'I
 迴向。阿耨多羅。三藐三菩提。
 Parinamana (transference) towards Anuttara Samyak Sambodhi.

 | 古 古 古
 JU KUO CH'U WEI LAI HSIEN TSAI CHU FO
 如過去未來。現在諸佛。
 As all the Buddhas in the past, at present and in the future

暮時課誦 EVENING SERVICE

禮佛大懺悔文 AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

SO TSO HUI HSIANG WO I JU SHIH HUI HSIANG
所作迴向。我亦如是迴向。
did the Parinamana, I, likewise, am doing the same. May the

CHUNG TSUI CHIEH CH'AN HUI CHU FU CHIN SUI HSI
眾罪皆懺悔。諸福盡隨喜。
repentance of all sins, the sharing of all blessings and the merit

YEH CHUNG DO KUNG TE YUAN CHENG WU SHANG
業眾功德圓滿無上。

of pleading to Buddhas all contribute to the achievement of

SO YU SHIH FANG SHIH CHIEH CHUNG
所 有 十 方 世 界 中。

To all those who were, are and will be in all worlds everywhere,

SAN SHIH I CH'IEH JEN SHIH TZU
三 世 一 切 人 師 子。

The Lions-among-Men in the past, at present and in the future,

WO I CH'ING CHING SHEN YU I
我 以 清 淨 身 語 意。

By my pure and clean physical, oral and mental actions,

I CH'IEH PIEN LI CHIN WU YU
一 切 徧 禮 盡 無 餘。

I now pay homage, all embracing and none missing.

P'U HSIEN HENG YUAN WEI SHENG LI
普 賢 行 願 威 神 力。

With the help of the supernatural power of Samantabhadra's vows,

P'U HSIEN I CH'IEH JU LAI CH'IEN
普 現 一 切 如 來 前。

I manifest myself simultaneously before all the Tathagatas.

I SHEN FU HSIEN CH'A CH'EN SHEN
一 身 復 現 刹 塵 身。

This single body of mine, in turn, manifests in innumerable bodies

I I PIEN LI CH'A CH'EN FO
一 一 徧 禮 刹 塵 佛。

Each and every one of which pays homage to innumerable Buddhas.

YU I CH'EN CHUNG CH'EN SHU FO
於 一 塵 中 塵 數 佛。

In one grain of dust there exist as many Buddhas as all dust grains,

KO CH'U P'U SA CHUNG HUI CHUNG
各 處 菩 薩 眾 會 中。

And in places where there are congregations of Bodhisattvas,

WU CHIN FA CHIEH CH'EN I JAN
無 盡 法 界 塵 亦 然。

As well as in the dust grains in the endless Dharmadhatus,

SHEN HSIN CHU FO CHIEH TSUNG MAN
深 信 諸 佛 皆 充 滿。

It is firmly believed that all are filled with Buddhas.

KO I I CH'IEH YIN SHENG HAI
 各 以 一 切 音 聲 海。

I vow to praise each of them with all kinds of voices and sounds,

P'U CH'U WU CHIN MIAO YEN TZ'U
 普 出 無 盡 妙 言 辭。

Invariably uttering endless and wonderful words and speeches,

CHIN YU WEI LAI I CH'IEH CHIEH
 盡 於 未 來 一 切 劫。

And, throughout all the future kalpas yet to come,

TSAN FO SHEN SHEN KUNG TE HAI
 讚 佛 甚 深 功 德 海。

To praise Buddhas' very deep sea of merits and virtues.

I CHU TSUI SHENG MIAO HUA MAN
 以 諸 最 勝 妙 華 鬘。

The most exquisite and wonderful garlands of flowers,

CHI YUEH T'U HSIANG CHI SANG KAI
 伎 樂 塗 香 及 傘 蓋。

Performance, music, ointment, incense, umbrellas and canopies,

JU SHIH TSUI SHENG CHUANG YEN CHU
如 是 最 勝 莊 嚴 具。

As such the most exquisite ornament and adornment --

WO I KUNG YAND CHU JU LAI
我 以 供 養 諸 如 來。

With all of these, I now make offerings to all Tathagatas.

TSUI SHENG I FU TSUI SHENG HSIANG
最 勝 衣 服 最 勝 香。

The most exquisite clothes and the most exquisite incenses,

MO HSIANG SHAO HSIANG YU TENG CHU
末 香 燒 香 與 燈 燭。

Powdered incense, burning incense, lights and candles,

I I CHIE JU MIAO KAO CHU
一 一 皆 如 妙 高 聚。

Each of which heaps as high as the Sumeru Mountains --

WO HSI KUNG YANG CHU JU LAI
我 悉 供 養 諸 如 來。

With all of these, I now make offerings to all Tathagatas.

WO I KUANG TA SHENG CHIEH HSIN
我 以 廣 大 勝 解 心。

I, with a broad, deep, extraordinary, understanding mind,

SHEN HSIN I CH'IEH SAN SHIH FO
深 信 一 切 三 世 佛。

Firmly believe in all Buddhas in the past, present and future,

HSI I P'U HSIEN HENG YUEN LI
悉 以 普 賢 行 願 力。

And, with all the power of Samantabhadra's practices and vows,

P'U PIEN KUNG YANG CHU JU LAI
普 徧 供 養 諸 如 來。

Now make general all-embracing offerings to all Tathagatas.

WO HSI O TSAO CHU O YEH
我 昔 所 造 諸 惡 業。

All the evil Karmas which I created in bygone days

CHIE YU WU SHIH T'AN CH'EN CH'IH
皆 由 無 始 貪 瞋 癡。

Resulted from avarice, hatred and ignorance since time without beginning,

	—		、		∨	
TS'UNG	SHEN	YU	I	CHIH	SO	SHENG
從	身	語	意	之	所	生。

And manifested physically, orally or mentally; thus,

古	○		○		○	古
I	CH'IEH	WO	CHIN	CHIEH	TS'AN	HUI
一	切	我	今	皆	懺	悔。

For all these karmas I now remorsefully repent.

	—		—		、	
SHIH	FANG	I	CH'IEH	CHU	CHUNG	SHENG
十	方	一	切	諸	眾	生。

All sentient beings in all places --

古	○		○		○	古
ERN	SHENG	YU	HSUEH	CHI	WU	HSUEH
二	乘	有	學	及	無	學。

Svarakas and Pratyeka-buddhas, Saiksas and Asaiksas,

	—		、		、	
I	CH'IEH	JU	LAI	YU	P'U	SA
一	切	如	來	與	菩	薩。

As well as all the Buddhas and all the Bodhisattvas,

古	○		○		○	古
SO	YU	KUNG	TE	CHIEH	SUI	HSI
所	有	功	德	皆	隨	喜。

Together with all their merits and virtues -- I rejoice in and follow.

SHIH FANG SO YU SHIH CHIEN TENG
十 方 所 有 世 間 燈。

To all the torch-bearers in the worlds in all directions,

TSUI CH'U CH'ENG CHIU P'U T'I CHE
最 初 成 就 菩 提 者。

Who were the first to achieve Bodhi,

WO CHIN I CH'IEH CHIEH CH'UAN CH'ING
我 今 一 切 皆 勸 請。

I now extend an all-embracing plea and ask all of them

CHUAN YU WU SHANG MIAO FA LUN
轉 於 無 上 妙 法 輪。

To turn the unexcelled, wonderful wheels of Dharma.

CHU FO JO YU SHIH NIEH P'AN
請 佛 若 欲 示 涅 槃。

Whenever the Buddhas set their minds on attainment of Nirvana,

WO HSI CHIH CH'ENG ERH CH'UAN CH'ING
我 悉 至 誠 而 勸 請。

I will, with the utmost sincerity, beg and entreat them to stay,

WEI YUAN CHIU CHU CH'A CH'EN CHIEH
惟 願 久 住 刹 塵 劫。

For I firmly wish them to stay for as many kalpas as dust grains,

LI LO I CH'IEH CHU CHUNG SHENG
利 樂 一 切 諸 眾 生。

For the benefit and rejoicing of all sentient beings.

SO YU LI TSAN KUNG YANG FO
所 有 禮 讚 供 養 佛。

All this worship and these praises and offerings to the Buddhas,

CH'ING FO CHU SHIH CHUAN FA LUN
請 佛 住 世 轉 法 輪。

And the plea to the Buddhas asking them to turn the Dharma wheels

SUI HSI TS'AN HUI CHU SHAN KEN
隨 喜 懺 悔 諸 善 根。

And all the good roots of rejoicing in others and of repentance--

HUI HSIANG CHUNG SHENG CHI FO TAO
迴 向 眾 生 及 佛 道。

All are offered up in Parinamana for sentient beings and for Bodhi

YUAN CHIANG I TZ'U SHENG KUNG TE
願 將 以 此 勝 功 德。

I wish to have these extraordinary merits and virtues

HUI HSIANG WU SHAN CHEN FA CHIEH
迴 向 無 上 真 法 界。

Offered up in Parinamana for the unexcelled genuine Dharmadhatu

HSIN HSIANG FO FA CHI SENG CH'IEH
性 相 佛 法 及 僧 伽。

Nature, its phenomenal expression, Buddhas, Dharma and Sangha,

ERH TI JUNG T'UNG SAN MEI YIN
二 諦 融 通 三 昧 印。

Mundane and Buddhist doctrines blended harmoniously, Samadhi seal

JU SHIH WU LIANG KUNG TE HAI
如 是 無 量 功 德 海。

And all such unfathomable seas of merits and virtues.

WO CHIN CHIEH HSI CHIN HUI HSIANG
我 今 皆 悉 盡 迴 向。

I now offer all of them up in Parinamana without reservation.

SO YU CHUNG SHENG SHEN K'OU I
所 有 眾 生 身 口 意。

May all sentient beings' physical, oral and mental karmas,

CHIEN HUO T'AN PANG WO FA TENG
見 惑 彈 謗 我 法 等。

Their incorrect views, doubts, sneers and slanders of our Dharma, and

JU SHIH I CH'IEH CHU YE H CHAN
如 是 一 切 諸 業 障。

All karmic obstructions such as the above

HSI CHIEH HIAO MIEH CHIN WU YU
悉 皆 消 滅 盡 無 餘。

Be completely eliminated without even a trace.

NIEN NIEN CHIH CHOU YU FA CHIEH
念 念 智 周 於 法 界。

Instant by instant wisdom shall prevail in the Dharmadhatu

KUANG TU CHUNG SHENG CHIEH PU T'U
廣 度 眾 生 皆 不 退。

To enlighten all beings so that they will never suffer retrogression

ˊ ˋ ˊ ˋ ˋ ˋ ˋ
 NAI CHIH HSU K'UNG SHIH CHIEH CHIN
 乃 至 虛 空 世 界 盡。

Even if the vast emptiness of space be exhausted,

古 〇 ˋ 〇 ˋ 〇 古
 CHUNG SHENG CHI YEH FAN NAO CHIN
 眾 生 及 業 煩 惱 盡。

And sentient beings and their karma and klesas be exhausted,

ˋ ˋ ˋ ˋ ˋ ˋ ˋ
 JU SHIH SZU FA KUANG WU PIEN
 如 是 四 法 廣 無 邊。

As immense and limitless as the four things mentioned above,

ㄣ古 ˋ 古 ˋ 古 古 古◎
 YUEN CHIN HUI HSIANG I JU SHIH
 願 今 迴 向 亦 如 是。

May the present Parinamana never be exhausted.

ㄣ古 ˋ 古 ˋ 古 ˋ 古 古◎
 NA MO TA HENG P'U HSIEN P'U SA (3 times)
 南 無 大 行 普 賢 菩 薩 (三稱)

Blessed be the Greatest-Achievement Boddhisattva Samantabhadra.

古 ˋ 古 ˋ 古 ˋ 古 〇 古◎

蒙山施食儀

FOOD BESTOWAL AFTER MENGSHAN

1. 引偈 Introductory

JÒ JĒN YŪ LIǎO CHĪH SĀN SHĪH Ī CH'IEH FÓ
▲若 人 欲 了 知。三 世 一 切 佛。

If one wishes to know all the Buddhas of the past, present and future,

YĪNG KUĀN FĀ CHĪEH HSĪN Ī CH'IEH WEI HSĪN TSAO
應 觀 法 界 性。一 切 唯 心 造。

He should perceive that Dharmadhatus are all creations of the mind.
(3 times)(三遍)

2. 破地獄真言 Hell-Breaking Mantra

AN CH'IEH LA TI YEH SO P'O HO (3 times)
▲唵 伽 囉 帝 耶 娑 婆 訶 (三遍)

3. 普召請真言 Universal-Invitation Mantra

NA MO PU PU TI LI CH'IEH LI TO LI TA TO
▲南 無 部 部 帝 唎。伽 哩 哆 哩 怛 哆
YEH TO YEH (3 times)
誡 哆 耶 (三遍)

4. 解怨結真言 Hatred-Knot-Untying Mantra

AN SĀN T'O LA CH'IEH T'O SO P'O HO (3 times)
▲唵 三 陀 囉。伽 陀 娑 婆 訶 (三遍)

5. 禮三寶 Homage to the Precious Three (合掌)(Here all join palms)

NA MO TA FANG KUANG FO HUA YEN CHING(3 times)
▲南 無 大 方 廣 佛 華 嚴 經 (三遍)

Blessed be Buddha's great Vaipulya Avatamsaka Sutra.

NA MO CH'ANG CHU SHIH FANG FO
▲南 無 常 住 十 方 佛

Blessed be the ever-dwelling Buddhas from all quarters.

NA MO CH'ANG CHU SHIH FANG FA
南 無 常 住 十 方 法

Blessed be the ever-dwelling Dharmas from all quarters.

NA MO CH'ANG CHU SHIH FANG SENG
南 無 常 住 十 方 僧

Blessed be the ever-dwelling Sanghas from all quarters.

NA MO PEN SHIH SHIH CHIA MOU NI FO
南 無 本 師 釋 迦 牟 尼 佛

Blessed be our own Master Sakyamuni Buddha.

(行者問訊出位)

(The officiating Attendant bows and comes out)

(行者出位禮佛必須觀想三寶釋迦觀音地藏阿難以本願力聞我稱名顯現虛空濟拔餓鬼離苦)

(The Attendant, on coming out, must concentrate on the Precious Three and on the thought that Sakyamuni Buddha, Avalokitesvara Bodhisattva, Ksitigarbha Bodhisattva and Ananda Arhat, honoring their own vows and on hearing our invocation of their names, will manifest themselves in space and deliver hungry ghosts from their suffering.)

NA MO TA PEI KUAN SHIH YIN P'U SA
南 無 大 悲 觀 世 音 菩 薩
Blessed be the great, compassionate Avalokitesvara Bodhisattva.

NA MO MING YANG CHIU K'U TI TSANG WANG P'U SA
南 無 冥 陽 救 苦 地 藏 王 菩 薩
Blessed be the distress-relieving Ksitigarbharaja Bodhisattva.

NA MO CH'I CHIAO A NAN T'O TSUN CHE (3 times)
南 無 啟 教 阿 難 陀 尊 者 (三 遍)
Blessed be the sage teacher, Ananda Arhat. ◎
(放掌)(Here all unjoin palms.)

6. 皈依三寶 Three Refuges

KUEI I FO (下拜) KUEI I FA KUEI I SENG
▲ 皈 依 佛。(The Attendant 皈 依 法。皈 依 僧。
prostrates.)
Take refuge in Buddha. Take refuge in Dharma, Take refuge
in Sangha.

KUEI I FO LIANG TSU TSUN (反掌)
皈 依 佛。兩 足 尊。(He turns palms upward.)
Take refuge in Buddha revered for the dual fulfilment.

KUEI I FA LI YU TSUN KUEI I SENG
皈 依 法。離 欲 尊。皈 依 僧。
Take refuge in Dharma revered for freedom from desires. Take

CHUNG CHUNG TSUN KUEI I FO CHING (起立)
眾 中 尊。皈 依 佛 竟。(He stands up.)
refuge in Sangha revered among the multitudes. We have taken
refuge in Buddha.

KUEI I FA CHING KUEI I SENG CHING (3 times)
皈 依 法 竟。皈 依 僧 竟。(三遍)
We have taken refuge in Dharma. We have taken refuge in Sangha.
(三拜畢問訊復位)
(He makes three prostrations,
bows and returns to position.)

7. 懺悔 Repentance

FO TZU SO TSAO CHU O YEH
▲佛 子 所 造 諸 惡 業。
The evil Karmas created by Buddhists

CHIEH YU WU SHIH T'AN CH'EN CH'IH
皆 由 無 始 貪 嗔 癡。
Are all caused by avarice, hate and ignorance since time without
beginning,

TS'UNG SHEN YU I CHIH SO SHENG
從 身 語 意 之 所 生。
And generated out of the body, mouth and mind.

I CH'IEH FO TZU CHIEH TS'AN HUI
一 切 佛 子 皆 懺 悔。
For all these, Buddhists do repent.

YU CH'ING SO TSAO CHU O YEH
有 情 所 造 諸 惡 業。
The evil Karmas created by sentient beings

CHIEH YU WU SHIH T'AN CH'EN CH'IH
皆 由 無 始 貪 嗔 癡。
Are all caused by avarice, hate and ignorance since time without
beginning,

TS'UNG SHEN YU I CHIH SO SHENG
從 身 語 意 之 所 生。
And generated out of the body, mouth and mind.

I CH'IEH YU CH'ING CHIEH TS'AN HUI
一 切 有 情 皆 懺 悔。
For all these, sentient beings do repent.

KU HUN SO TSAO CHU O YEH
孤 魂 所 造 諸 惡 業。
The evil Karmas created by solitary ghosts

CHIEH YU WU SHIH T'AN CH'EN CH'IH
皆 由 無 始 貪 嗔 癡。
Are all caused by avarice, hate and ignorance since time without
beginning,

TS'UNG SHEN YU I CHIH SO SHENG
從 身 語 意 之 所 生。
And generated out of the body, mouth and mind.

— CH' IEH — KU HUN CHIEH TS'AN V HUI
一 切 孤 魂 皆 懺 悔。
For all these, solitary ghosts do repent,

8. 誓願 Vows

CHUNG SHENG WU PIEN SHIH YUAN TU
▲ 眾 生 無 邊 誓 願 度。
Countless sentient beings we vow to enlighten.

FAN NAO WU CHIN SHIH YUAN TUAN
煩 惱 無 盡 誓 願 斷。
Vexations without end we vow to eradicate.

FA MEN WU LIANG SHIH YUAN HSUEH
法 門 無 量 誓 願 學。
Approaches to Dharma without limit we vow to follow.

FO TAO WU SHANG SHIH YUAN CH'ENG (3 times)
佛 道 無 上 誓 願 成。 (三遍)
Supreme Enlightenment we vow to achieve.

TZU HSIN CHUNG SHENG SHIH YUAN TU
▲ 自 性 眾 生 誓 願 度。
Within our own nature sentient beings we vow to enlighten.

TZU HSIN FAN NAO SHIH YUAN TUAN
自 性 煩 惱 誓 願 斷。
Intrinsic vexations we vow to eradicate.

TZU HSIN FA MEN SHIH YUAN HSUEH
自 性 法 門 誓 願 學。
Intrinsic approaches to Dharma we vow to follow.

(第三遍問訊出位)

(At the third repetition the Attendant bows and comes out.)

TZU HSIN FO TAO SHIH YUAN CH'ENG (3 times)
自 性 佛 道 誓 願 成。(三遍)
Intrinsic enlightenment we vow to achieve. ◎

9. 滅定業真言 Fixed-Karma-Absolving Mantra

AN PO LA MO LING T'O NING SO P'O HO (3 times)
▲唵。鉢囉末鄰陀顛娑婆訶(三遍)
(第三遍向中間訊)
(At the third repetition he bows at the Center.)

10. 滅業障真言 Karma-Hindrance-Eradicating Mantra

AN A LU LE CHI SO P'O HO (3 times)
▲唵。阿嚕勒繼。娑婆訶。(三遍)

11. 開咽喉真言 Throat-Opening Mantra

AN PU PU TI LI CH'IEH TO LI TA TO YEH
▲唵。步步底哩伽哆哩。怛哆識
TO YEH (3 times)
哆耶。(三遍)

(第三遍佛前問訊)

(At the third repetition the Attendant bows to Buddhas.)

12. 三昧耶戒真言 Samaya-Sila Mantra

AN SAN MEI YEH SA TO WAN (3 times)
▲唵。三 昧 耶。薩 埵 錢。 (三遍)

13. 變食真言 Food-Conversion Mantra

NA MO SA WA TA T'O YEH TO
▲南 無 薩 嚩 怛 他 識 多。
(取淨水杯在手中)
(The Attendant holds the cups in hand.)

WA LU CHIH TI AN (扣手指花印) SAN PO LA
嚩 嚩 枳 帝 唵。(He executes Mudra.) 三 跋 囉。

SAN PO LA HUNG (3 times)
三 跋 囉 吽。(三遍)

(以左手擎食右手按食上作觀我今誦此無量威德自在光明勝妙陀羅尼加持此食卽此一食出無量食咸趣一食非一非無量而一而無量一一出生重重無盡充塞虛空周徧法界普濟飢虛離苦得樂)

(The Attendant holds the food with his left hand and presses the food with fingers of his right hand. He then contemplates, on reciting the immeasurably powerful, sovereign, bright, excellent and miraculous Dharani to bless the food, that now out of this very food will come immeasurable food. All of this food goes into one food which is neither one nor immeasurable, yet at once one and immeasurable, Each then brings forth itself one after another without end to fill space to the full throughout Dharma-dhatu in order to give universal relief to the hungry and the empty that they may be free from suffering and enjoy happiness.)

14. 甘露水真言 Amṛta Mantra

NA MO SU LU P'O YEH (取淨瓶香頭遶三四)
▲南無蘇嚕婆耶。 (The Attendant turns the cups
around three times over the
incense.)

TA T'O YEH TO YEH TA CHIH T'O AN SU
怛他誡哆耶。怛姪他。唵。蘇

LU SU LU PO LA SU LU PO LA SU LU
嚕。蘇嚕。鉢囉蘇嚕。鉢囉蘇嚕。

SO P'O HO (3 times)
娑婆訶。 (三遍)

(觀想此水咒力加持清淨湛然周徧法界令諸餓鬼咽
喉自開法界一時皆得甘露飲食)

(The Attendant contemplates that this water, by virtue of Dharani,
be blessed, pure and undefiled and that throughout Dharmadhātu
it may permit hungry ghosts to open their throats and all sentient
beings to receive ambrosial drink and food.)

15. 一字水輪真言 One-Syllable-Waterwheel Mantra

AN WAN WAN WAN WAN WAN (3 times)
▲唵。錢 錢 錢 錢 錢。 (三遍)

16. 乳海真言 Milk-Sea Mantra

NA MO SAN MAN TO MU T'O NAN AN WAN
南無三滿哆。沒駄喃。唵。錢。
◎

(3 times) (三遍)

(合掌) (Here all join palms)

17. 禮七如來 Homage to Seven Tathagatas

(合掌) — NA MO TO PAO JU LAI NA MO PAO SHENG JU LAI

▲南無多寶如來。南無寶勝如來。

Blessed be Tathagata Prabhutaratna. Blessed be Tathagata Ratnasambhava.

NA MO MIAO SE SHEN JU LAI NA MO KUANG PO
南無妙色身如來。南無廣博
Blessed be Tathagata Surupakaya. Blessed be Tathagata Vairocana.

1. 2. 3. 開步

SHEN JU LAI NA MO LI PU WEI JU LAI NA MO
身如來。南無離怖畏如來。南無
Blessed be Tathagata Li-pu wei (Shedding-Fright). Blessed be

KAN LU WANG JU LAI NA MO A MI T'O JU LAI
甘露王如來。南無阿彌陀如來。
Tathagata Amrtaraja. Blessed Be Tathagata Amita. ◎

(3 times) (三遍)

(散掌) (Here all unjoin palms.)

18. 加持 Blessing

SHENG CHOU CHIA CHIH CHING FA SHIH
▲神咒加持淨法食。

Miraculous Mantras bless the pure Dharma food

(戒指寫水中卐字)

(The Attendant inscribes "Om" over the water with his right forefinger.)

P'U SHIH HO SHA CHUNG FO T'ZU
普 施 河 沙 眾 佛 子。
As a universal gift to all the innumerable Buddhists.

YUAN CHIEH PAO MAN SHE CHIEN T'AN
願 皆 飽 滿 捨 慳 貪。
May they all be fed to the full and give up grudging and greed,

SU T'O YU MING SHENG CHING T'U
速 脫 幽 冥 生 淨 土。
Readily leave the darkness and be reborn in the Pure Land,
(彈水胡跪)(He sprinkles water and kneels down.)

KUEI I SAN PAO FA P'U T'I
皈 依 三 寶 發 菩 提。
Take refuge in the Precious Three, resolve to work for Bodhi,

CHIU CHING TE CH'ENG WU SHANG TAO
究 竟 得 成 無 上 道。
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
功 德 無 邊 盡 未 來。
Merits and virtues, being boundless, will last into the far future.

I CH'IEH FO T'ZU T'UNG FA SHIH
一 切 佛 子 同 法 食。
Let all the Buddhists together share the Dharma food.

SHENG CHOW CHIA CHIH FA SHIH SHIH
神 咒 加 持 法 施 食。
Miraculous Mantras bless the Dharma Dana food

P'U SHIH HO SHA CHUNG YU CH'ING
普 施 河 沙 眾 有 情。
As a universal gift to innumerable sentient beings.

YUAN CHIEH PAO MAN SHE CHIEN T'AN
願 皆 飽 滿 捨 慳 貪。
May they all be fed to the full and give up grudging and greed,

SU T'O YU MING SHENG CHING T'U
速 脫 幽 冥 生 淨 土。
Readily leave the darkness and be reborn in the Pure Land,

KUEI I SAN PAO FA P'U T'I
皈 依 三 寶 發 菩 提。
Take refuge in the Precious Three, resolve to work for Bodhi,
(於智指二節下書卽字)
(He inscribes "Om" on low section of his left hand)

CHIU CHING TE CH'ENG WU SHANG TAO
究 竟 得 成 無 上 道。
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
功 德 無 邊 盡 未 來。
Merits and virtues, being boundless, will last into the far future.

— CH'IEH YU CH'ING T'UNG FA SHIH
一 切 有 情 同 法 食。

Let all sentient beings share the Dharma food.

SHENG CHOU CHIA CHIH KAN LU SHUI
神 咒 加 持 甘 露 水。

Miraculous Mantras bless the Amrta water,

(一彈水仍壓盃口)

(He sprinkles water, still pressing
the edge of the cup.)

P'U SHIH HO SHA CHUNG KU HUN
普 施 河 沙 眾 孤 魂。

As a universal gift to all solitary ghosts.

YUAN CHIEH PAO MAN SHE CHIEN T'AN
願 皆 飽 滿 捨 慳 貪。

May they all be sated and give up grudging and greed,

SU T'O YU MING SHENG CHING T'U
速 脫 幽 冥 生 淨 土。

Readily leave the darkness and be reborn in the Pure Land,

KUEI I SAN PAO FA P'U T'I
皈 依 三 寶 發 菩 提。

Take, refuge in the Precious Three, resolve to work for Bodhi,

(取水書卽字)

(He takes water to inscribe "Om".)

CHIU CHIN TE CH'ENG WU SHANG TAO
究 竟 得 成 無 上 道。
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
功 德 無 邊 盡 未 來。
Merits and virtues, being boundless, will last into the far future.

I CH'IEH KU HUN T'UNG FA SHIH
一 切 孤 魂 同 法 食。
Let all solitary ghosts also share the Dharma food.

(三彈指，左右二彈皆在肩上向外朝地)
(He sprinkles water three times.)

(是時行者持淨食出置於生臺上分為三分一施水族
令獲人空二施毛羣令獲法寂三施他方稟識陶形悉令
充足獲無生忍)

(Then the Attendant takes the food out and places it on a
heptagonal dais, dividing it into three parts: the first part for
aquatic beings, the second for hairy groups and the third for those
with senses and forms in the other worlds.

19. 施供 Offering

JU TENG FO TZU CHUNG WO CHIN SHIH JU KUNG
▲汝等佛子眾。我今施汝供。

To you, the multitude of Buddhists, we now offer

TZ'U SHIH PIEN SHIH FANG I CH'IEH FO TZU KUNG
此 食 徧 十 方。一 切 佛 子 共。
This food throughout all places to be shared by all Buddhists.

YUAN I TZ'U KUNG TE P'U CHI YU I CH'IEH
願 以 此 功 德。普 及 於 一 切。
May these merits and virtues be extended to everyone,

SHIH SHIH YU FO TZU CHIEH KUNG CH'ENG FO TAO
施 食 與 佛 子。皆 共 成 佛 道。
So that both food donors and Buddhists will realize Enlightenment.

JU TNEG YU CH'ING CHUNG WO CHIN SHIH JU KUNG
汝 等 有 情 眾。我 今 施 汝 供。
To you, all sentient beings, we now offer

TZ'U SHIH PIEN SHIH FANG I CH'IEH YU CH'ING KUNG
此 食 徧 十 方。一 切 有 情 共。
This food throughout all places to be shared by all sentient beings.

YUAN I TZ'U KUNG TE P'U CHI YU I CH'IEH
願 以 此 功 德。普 及 於 一 切。
May these merits and virtues be extended to everyone,

SHIH SHIH YU YU CH'ING CHIEH KUNG CHENG FO TAO
施 食 與 有 情。 皆 共 成 佛 道。
So that both food donors and sentient beings will realize
Enlightenment.

JU TENG KU HUN CHUNG WO CHIN SHIH JU KUNG
汝 等 孤 魂 眾。 我 今 施 汝 供。
To you, all solitary ghosts, we now offer

TZ'U SHIH PIEN SHIH FANG I CH'IEH KU HUN KUNG
此 食 徧 十 方。 一 切 孤 魂 共。
This food throughout all places to be shared by all solitary ghosts.

YUAN I TZ'U KUNG TE P'U CHI YU I CH'IEH
願 以 此 功 德。 普 及 於 一 切。
May these merits and virtues be extended to every one,

SHIH SHIH YU KU HUN CHIEH KUNG CH'ENG FO TAO
施 食 與 孤 魂。 皆 共 成 佛 道。
So that both food donors and solitary ghosts will realize
Enlightenment.

20. 施無遮食真言 Unrestricted-Food-Donation Mantra

AN MU LI LING SO P'O HO (3 times)
▲ 唵。 穆 力 陵。 娑 婆 訶。 (三 遍)

21. 普供養真言 Universal-Donation Mantra

AN YEH YEH NANG SAN P'O WA WA CHIH LA
▲唵。誡 誡 曩。三 婆 縛。伐 日 囉

◎

HUNG

斛。

(3 times)

(三 遍)

22. 心經 Heart Sutra

PO JE PO LO MI TO HSIN CHING
般若波羅密多 心 經

Prajnaparamita Hridaya Sutra

KUAN T'ZU TSAI P'U SA HSING SHEN PO JE PO LO
觀 自 在 菩 薩。行 深 般 若 波 羅

When the Bodhisattva Avalokitesvara was coursing in the deep

MI TO SHIH CHAO CHIEN WU YUN CHIEH K'UNG TU
密 多 時。照 見 五 蘊 皆 空。度

Prajnaparamita, He saw that the five skandhas were empty; thus

I CH'IEH K'U UAK SHE LI T'ZU SE PU I K'UNG
一 切 苦 厄。舍 利 子。色 不 異 空。

he overcame all ills and suffering. "O Sariputra, form does not

K'UNG PU I SE SE CHI SHIH K'UNG K'UNG CHI
空 不異色。色即 是 空。 空 即
differ from the Void, and the Void does not differ from. Form is

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
是 色。受 想 行 識。亦復如是。
the Void, and the Void is form; the same is true for feelings
conceptions, impulses and consciousness.

SHE LI TZU SHIH CHU FA K'UNG HSIANG PU SHENG
舍利子。是 諸 法 空 相。不 生
O Sariputra, the characteristics of the voidness of all dharmas
are not arising,

PU MIEH PU KOU PU CHING PU TSENG PU CHIEN
不 滅。不 垢 不 淨。不 增 不 減。
not ceasing, not defiled, not pure, not increasing, not decreasing.

SHIH KU K'UNG CHUNG WU SE WU SHOU HSIANG
是 故 空 中 無 色。無 受 想
Therefore, in the Void there are no forms, no feelings,

HSING SHIH WU YEN ERH PI SHE SHEN I WU SE
行 識。無 眼 耳 鼻 舌 身 意。無 色
conceptions, impulses, consciousness; no eye, ear, nose, tongue,

SHENG HSIANG WEI CH'U FA WU YEN CHIEH NAI
聲 香 味 觸 法。無 眼 界。乃
body or mind; no form, sound, smell, taste, touch or mind-object;

CHIH WU I SHIH CHIEH WU WU MING I WU WU
至 無 意 識 界。 無 無 明。 亦 無 無
no eye elements, until we come to no elements of consciousness;

MING CHIN NAI CHIH WU LAO SZU I WU LAO SZU CHIN
明 盡。 乃 至 無 老 死。 亦 無 老 死 盡。
no ignorance and also no ending of ignorance, until we come to
no old age and death and no ending of old age and death;

WU K'U CHI MIEH TAO
無 苦 集 滅 道。
Also, there is no truth of suffering, of the cause of suffering,
of the cessation of suffering or of the path.

WU CHIH I WU TE
無 智 亦 無 得。
There is no wisdom, and there is no attainment whatsoever.

I WU SO TE KU P'U T'I SA TO I PO JE PO
以 無 所 得 故。 菩 提 薩 埵。 依 般 若 波
Because there is nothing to be attained, a Bodhisattva relying on

LO MI TO KU HSIN WU KUA AI WU KUA AI KU
羅 密 多 故。 心 無 罣 礙。 無 罣 礙 故。
Prajnaparamita has no obstruction in his mind. Because there is

WU YU K'UNG PU YUAN LI TIEN TAO MENG HSIANG
無 有 恐 怖。 遠 離 顛 倒 夢 想。
no obstruction he has no fear, and he passes far beyond all confused



CHIU CHING NIEH P'AN SAN SHIH CHU FU I PO
究 竟 涅 槃。 三 世 諸 佛。 依 般
imagination and reaches Ultimate Nirvana. The Buddhas in the

JE PO LO MI TO KU TE A NOU TO LO SAN MIAO
若 波 羅 密 多 故。 得 阿 耨 多 羅 三 藐
past, present and future, also by relying on the Prajnaparamita, have

SAN P'U T'I KU SHIH PO JE PO LO MI TO SHIH
三 菩 提。 故 知 般 若 波 羅 密 多。 是
attained Supreme Enlightenment. Therefore, the Prajnaparamita

TA SHEN CHOU SHIH TA MING CHOU SHIH WU
大 神 咒。 是 大 明 咒。 是 無
is the great magic spell, is the great spell of illumination, is

SHANG CHOU SHIH WU TENG TENG CHOU NENG
上 咒。 是 無 等 等 咒。 能
the supreme spell, is the unequalled spell, which can truly protect

CH'U I CH'IEH K'U CHEN SHIH PU HSU KU SHUO
除 一 切 苦。 真 實 不 虛。 故 說
one from all suffering without fail." Therefore, he uttered the

PO JE PO LO MI TO CHOU CHI SHUO CHOU YUEH
般 若 波 羅 密 多 咒。 即 說 咒 曰。
spell of Prajnaparamita, saying:

CHIEH TÌ CHIEH TÌ PO LÓ CHIEH TÌ PO LÓ SENG
揭 諦 揭 諦。波 羅 揭 諦。波 羅 僧
"Gate, Gate, Paragate, Parasemgate,

CHIEH TÌ P'U T'I SÀ P'O HO
揭 諦。菩 提 薩 婆 訶。
Bodhi-svaha."

23. 往生咒 Rebirth-to-Pure-Land Dharani

NA MO A MI TO P'O YEH TO T'A CHIEH TO
▲南 無 阿 彌 多 婆 夜。哆 他 伽 多
◎

YEH TO TI YEH T'A A MI LI TU P'O P'I
夜。哆 地 夜 他。阿 彌 利 都 婆 毗。

A MI LI TO HSI TAN P'O P'I
阿 彌 利 哆。悉 耽 婆 毗。

A MI LI TO P'I CHIA LAN TI
阿 彌 唎 哆。毗 迦 蘭 帝。
◎

A MI LI TO P'I CHIA LAN TO
阿 彌 唎 哆。毗 迦 蘭 多。






CH'IEH MI NI CH'IEH CH'IEH NA CHIH TO CHIA
伽 彌 膩。伽 伽 那。枳 多 迦
◎

LI SO P'O HO
利。娑 婆 訶。

(3 times)

(三遍)

24. 登地偈 Deliverance Chant

 SZU 四	 SHENG 生	 TENG 登	 YU 於	 PAO 寶	 TI 地
-----------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------

May all from four forms of birth enter the Precious Land,
(行者向上禮拜)

(The Attendant prostrates at the center.)

SAN YU T'O HUA LIEN CH'IH
三 有 托 化 蓮 池。

And those from the three realms be reborn in the Lotus Pond.
(行者向右拜大眾問訊以答)

(He prostrates to the right, Congregation bow in response)

○ HO SA ○
 河 沙 餓
 KUEI CHENG ○ ○
 鬼 證 三 賢○

May innumerable hungry ghosts attain the three states,

(行者向上拜)

(He prostrates at the center.)

○ | ○ | ○ | ○ | ○ | ○ |
WAN LEI YU CH'ING TENG SHIH TI
萬 類 有 情 登 十 地。

And myriad kinds of sentient beings reach the ten stages.

(行者向左拜，大眾問訊以答)

(He prostrates to the left,
Congregation bow in response)

25. 讚佛偈 Praise of Amita Buddha

○ | | ○ | | ○ | | ○ | | ○ | |
A MI T'O FO SHEN CHING SE
阿 彌 陀 佛 身 金 色。

Buddha Amita all in golden color,

(向上拜，起問訊帶具)

(The Attendant makes three prostrations,
bows and brings his kneeling spread)

○ | | ○ | | ○ | | ○ | | ○ | |
HSIANG HAO KUANG MING WU TENG LUN
相 好 光 明 無 等 倫。

With form, features and radiance unequalled,

○ | | ○ | | ○ | | ○ | | ○ | |
PAI HAO WAN CHUAN WU HSU MI
白 毫 宛 轉 五 須 彌。

White curls winding like the five Sumeru Mountains

(至班首前一拜)

(He proceeds and prostrates
to the Head of the Masters)

○ | | ○ | | ○ | | ○ | | ○ | |
KAN MU CH'ENG CH'ING SZU TA HAI
紺 目 澄 清 四 大 海。

And purple eyes as clear as the four great seas,

○ | | ○ | | ○ | | ○ | | ○ | |
KUANG CHUNG HUA FO WU SHU I
光 中 化 佛 無 數 億。

In his aura are transformed Buddhas in countless millions,

(向上一拜)

(He prostrates once.)

○ HUA P'U ○ SA CHUNG I ○ WU PIEN
化 菩 薩 眾 亦 無 邊。

And transformed Bodhisattvas, also, in limitless number;

○ SZU SHIH PA YUAN TU CHUNG SHENG
四 十 八 願 度 眾 生。

Forty-eight vows he made to enlighten sentient beings

(至維那前一拜)

(He proceeds and prostrates to the Celebrant)

○ CHIU P'ING HSIEN LING TENG PI AN
九 品 咸 令 登 彼 岸。

And to enable all nine grades to reach the other shore.

26. 稱名 Invocation

○ NA MO HSI FANG CHI LO SHIH CHIEH
南 無 西 方 極 樂 世 界。

Blessed be the Most Compassionate One of the Western

○ TA TZ'U TA PEI A MI T'O FO
大 慈 大 悲。阿 彌 陀 佛。

Paradise, Amita Buddha.

(至法師前一拜，向上一拜。

如無法師向上三拜畢問訊。)

(He proceeds to prostrate to the Dharma Master and then prostrates at the center. In the absence of a Dharma Master, he makes three prostrations at the center and bows.)

暮時課誦 EVENING SERVICE
慈雲懺主淨土文 PRAYER BY TZ'U YUN TS'AN CHU

| | ○
 NA MO A MI T'O FO (Many times)
 南 無 阿 彌 陀 佛 (多次)
 Blessed be Amita Buddha.

(跪念)(Kneel down)(心存觀想)(Contemplating)

○ | | ○ | | ○ | ○ | ◎ | |
 NA MO KUAN SHIH YIN P'U SA (3 times)
 南 無 觀 世 音 菩 薩 (三稱)
 Blessed be Avalokitesvara Bodhisattva. ◎

○ | | ○ | | ○ | ○ | ○ | |
 NA MO TA SHIH CHIH P'U SA (3 times)
 南 無 大 勢 至 菩 薩 (三稱)
 Blessed be Mahasthamaprapta Bodhisattva.
 ◎

○ | | ○ | | ○ | | ○ | ○ | | ◎ | ○ | | ○ |
 NA MO CH'ING CHING TA HAI CHUNG P'U SA (3 times)
 南 無 清 淨 大 海 眾 菩 薩 (三稱)
 ○ | ○ | ◎ | | ○ | | ◎ | 古 ○ 古
 Blessed be all Bodhisattvas in the great pure congregation.

慈雲懺主淨土文
PRAYER BY TZ'U YUN TS'AN CHU

(仍跪念)(Remain Kneeling)

.
 — — — 、 ; 、 、 、 —
 I HSIN KUEI MING CHI LO SHIH CHIEH A
 一 心 皈 命。 極 樂 世 界。 阿
 Wholeheartedly we take refuge in Amita Buddha of the

MI T'O FO YUAN I CHING KUANG CHAO WO
 彌 陀 佛。願 以 淨 光 照 我。
 Western Paradise. May his pure light shine upon us,

TZ'U SHIH SHE WO WO CHIN CHENG NIEN
 慈 誓 攝 我。我 今 正 念。
 And his kind vows accept us. We are now mindful,

CH'ENG JU LAI MING WEI P'U T'I TAO
 稱 如 來 名。為 菩 提 道。
 And invoke Tathagata's name; Aiming at Bodhi,

CH'IU SHENG CHING T'U FO HSI PEN SHIH
 求 生 淨 土。佛 昔 本 誓。
 We seek rebirth into the Pure Land. The Buddha made his own vow

JO YU CHUNG SHENG YU SHENG WO KUO
 若 有 眾 生。欲 生 我 國。
 That if any sentient being who might wish to be reborn in his
 land,

CHIH HSIN HSIN LO NAI CHIH SHIH NIEN
 志 心 信 樂。乃 至 十 念。
 With determination and faith or with even only ten invocations,

JO PU SHENG CHE PU CH'U CHENG CHUEH
若 不 生 者。 不 取 正 覺。
Should yet fail to be reborn there, He would not have attained
Supreme Enlightenment.

I TZ'U NIEN FO YIN YUAN TE JU JU LAI
以 此 念 佛 因 緣。 得 入 如 來。
By virtue of this mindfulness of Buddha, we may enter Tathagata's

TA SHIH HAI CHUNG CH'ENG FO TZ'U LI
大 誓 海 中。 承 佛 慈 力。
Great ocean of vows. By the Buddha's mercy,

CHUNG TSUI HSIAO MIEH SHAN KEN TSENG CHANG
眾 罪 消 滅。 善 根 增 長。
May all iniquities be eradicated And good roots increased.

JO LIN MING CHUNG TZU CHIH SHIH CHIH
若 臨 命 終。 自 知 時 至。
At the approach of life's end May we know that time is up.

SHEN WU PIN K'U HSIN PU T'AN LIEN
身 無 病 苦。 心 不 貪 戀。
May the body suffer no ills, And the mind harbor no attachments

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
I PU TIEN TAO JU JU CH'AN TING
意 不 顛 倒。如 入 禪 定。
And the senses yield no confusions, As in Dhyana serenity.

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
FO CHI SHENG CHUNG SHOU CHIH CHIN T'AI
佛 及 聖 眾。手 執 金 臺。
Buddha and the holy ones, Carrying the platform of gold,

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
LAI YING CHIEH WO YU I NIEN CH'ING
來 迎 接 我。於 一 念 頃。
Come to meet us, That we may, in a split second.

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
SHENG CHI LO KUO HUA K'AI CHIEN FO
生 極 樂 國。花 開 見 佛。
Be reborn in Paradise. We, as the lotus unfolds, see Buddha,

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
CHI WEN FO SHENG TUN K'AI FO HUI
即 聞 佛 乘。頓 開 佛 慧。
At once hear the Buddha Vehicle, Suddenly penetrate Buddha's wisdom,

ˊ ˊ ˊ ˊ ˊ ˊ ˊ ˊ
KUANG TU CHUNG SHENG MAN P'U T'I YUAN
廣 度 眾 生。滿 菩 提 願。
And deliver all sentient beings In fulfilment of Bodhi wishes.

暮時課誦 EVENING SERVICE
普賢警衆偈 SAMANTABHADRA'S ADMONITION

SHIH FANG SAN SHIH I CH'IEH FO
十 方 三 世 一 切 佛。
O Buddhas in all places at all times.

I CH'IEH P'U SA MO HO SA
一 切 菩 薩 摩 訶 薩。
O Bodhisattvas, Mahasattvas,

MO HO PO JE PO LO MI
摩 訶 般 若 波 羅 密。
Mahaprajnaparamita.

普賢警衆偈 SAMANTABHADRA'S ADMONITION

SHIH JIH I KUO MING I SHUI CHIEN
是 日 已 過。 命 亦 隨 滅。
The day is done, And life dwindles accordingly.

JU SHAO SHUI YU SZU YU HO LO
如 少 水 魚。 斯 有 何 樂。
Like fish with little water, What joy is there!

維那師一人唱 The Celebrant intones:

●
TA CHUNG
大 眾
Let us all

全體同唱 The Congregation joins the Celebrant:

TANG CH'IN CHING CHIN JU CHIU T'OU JAN
當 勤 精 進。如 救 頭 然。
Endeavor for good progress, As if to fight a fire burning on
one's own head.

TAN NIEN WU CH'ANG SHEN WU FANG I
但 念 無 常。慎 勿 放 逸。
Just keep impermanence in mind, And guard against looseness.

三皈依 THREE REFUGES

TZU KUEI I FU TANG YUAN CHUNG SHENG
自 皈 依 佛。當 願 眾 生。
I take refuge in Buddha, wishing all sentient beings to

T'I CHIEH TA TAO FA WU SHANG HSIN
體 解 大 道。發 無 上 心。
understand the Great Doctrine and make the superlative resolve.

◡ 古 古 古 古 古
TZU KUEI I FA TANG YUAN CHUNG SHENG
自 皈 依 法 當 願 眾 生。
I take refuge in Dharma, wishing all sentient beings

古 古 古 古 古 古 古
SHEN JU CHING TSANG CHIH HUI JU HAI
深 入 經 藏 智 慧 如 海。
to penetrate the Sutra Pitaka with wisdom as unfathomable as
the ocean.

◡ 古 古 古 古 古
TZU KUEI I SENG TANG YUAG CHUNG SHENG
自 皈 依 僧 當 願 眾 生。
I take refuge in Sangha, wishing all sentient beings

古 古 古 古 古 古
T'UNG LI TA CHUNG I CH'IEH WU AI
統 理 大 眾 一 切 無 礙。
to harmonize multitudes in general without any obstruction

◡ 古 古 古
HO NAN SHENG CHUNG
和 南 聖 眾。
whatsoever and to respect the sacred Sangha.

每月十四日及月底加唱

(Exclusively for the Fourteenth and the Last Day of the Luna Month)

NA MA HSIANG YUN KAI P'U SA MO HO SA
 南 無 香 雲 蓋 菩 薩 摩 訶 薩
 Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.
 (3 times)(三唱)

◎
 NA MO CH'IEH LAN SHENG CHUNG P'U SA (3 times)
 南 無 伽 藍 聖 眾 菩 薩 (三稱)
 Blessed be the Bodhisattvas, the Holy Ones of the Sangharama.
 ◎

大 悲 咒

DHARANI OF THE MOST COMPASSIONATE ONE

◌ NA MO HO LA TA NO TO LA YEH YEH ◎
 南 無 喝 囉 怛 那 哆 囉 夜 耶。

NA MO A LI YEH P'O LU CHIE TI SHUO
 南 無 阿 唎 耶。 婆 盧 羯 帝 爍

PO LA YEH P'U T'I SA TO P'O YEH MO
 鉢 囉 耶。 菩 提 薩 埵 婆 耶。 摩

HO SA TO P'O YEH MO HO CHIA LU NI
 訶 薩 埵 婆 耶。 摩 訶 迦 盧 尼

CHIA YEH AN SA P'O LA FA I SHU TA
 迦 耶。 唵。 薩 皤 囉 罰 曳。 數 怛

NO TA HSIEH NA MO HSI CHI LI TO I
 那 怛 寫。 南 無 悉 吉 唎 埵 伊

MENG O LI YE H P'O LU CHI TI SHIH FO
蒙 阿 唎 耶。婆 盧 吉 帝。室 佛

LA LENG T'O P'O NA MO NO LA CHIN CHIH
囉 楞 馱 婆。南 無 那 囉 謹 墀。

HSI LI MO HO F'O TO SA MIEH SA P'O
醯 唎 摩 訶 嚩 哆 沙 咩。薩 婆

O T'O TOU SHU PENG O SHIH YUN SA P'O
阿 他 豆 輸 朋。阿 逝 孕。薩 婆

SA TO NA MO P'O SA TO NA MO P'O
薩 哆 那 摩 婆 薩 哆。那 摩 婆

CH'IEH MO FA T'E TOU TA CHIH T'O AN
伽。摩 罰 特 豆。怛 姪 他。唵。

O P'O LU HSI LU CHIA TI CHIA LO TI
阿 婆 盧 醯。盧 迦 帝。迦 羅 帝。

I HSI LI MO HO P'U TI SA TO SA
夷 醯 唎。摩 訶 菩 提 薩 埵。薩

P'O SA P'O MO LA MO LA MO HSI MO
婆 薩 婆。摩 囉 摩 囉。摩 醯 摩

HSI LI T'O YUN CHU LU CHU LU CHEH MENG
醯 唎 馱 孕。俱 盧 俱 盧 羯 蒙。

暮時課誦 EVENING SERVICE
大悲咒 DHARANI OF THE MOST COMPASSIONATE ONE

TU LU TU LU FA SHE YEH TI MO HO
度 盧 度 盧 罰 闍 耶 帝 。 摩 訶

FA SHE YEH TI T'O LA T'O LA TI LI
罰 闍 耶 帝 。 陀 囉 陀 囉 。 地 唎

NI SHIH FO LA YEH CHE LA CHE LA MO
尼 。 室 佛 囉 耶 。 遮 囉 遮 囉 。 麼

MO FA MO LA MU TI LI I HSI I
麼 罰 摩 囉 。 穆 帝 隸 。 伊 醯 伊

HSI SHIH NO SHIH NO O LA SHEN FO LA
醯 。 室 那 室 那 。 阿 囉 嚩 佛 囉

SHE LI FA SO FA SHEN FO LA SHE YEH
舍 利 。 罰 娑 罰 嚩 。 佛 囉 舍 耶 。

HU LU HU LU MO LA HU LU HU LU
呼 盧 呼 盧 摩 囉 。 呼 盧 呼 盧

HSI LI SO LA SO LA HSI LI HSI LI
醯 利 。 娑 囉 娑 囉 。 悉 唎 悉 唎 。

SU LU SU LU P'U T'I YEH P'U T'I YEH
蘇 嚧 蘇 嚧 。 菩 提 夜 菩 提 夜 。

P'U T'O YEH P'U T'O YEH MI TI LI YEH
菩 駄 夜 菩 駄 夜 。 彌 帝 利 夜 。

NO LA CHIN CHIH TI LI SE NI NO P'O
那 囉 謹 墀。地 利 瑟 尼 那。婆

YEH MO NO SO P'O HO HSI T'O YEH SO
夜 摩 那。娑 婆 訶。悉 陀 夜。娑

P'O HO MO HO HSI T'O YEH SO P'O HO
婆 訶。摩 訶 悉 陀 夜。娑 婆 訶。

HSI T'O YU I SHIH P'O LA YEH SO P'O
悉 陀 喻 藝。室 瞞 囉 耶。娑 婆

HO NO LA CHIN CHIH SO P'O HO MO LA
訶。那 囉 謹 墀。娑 婆 訶。摩 囉

NO LA SO P'O HO HSI LA SENG A MU
那 囉。娑 婆 訶。悉 囉 僧 阿 穆

CH'IEH YEH SO P'O HO SO P'O MO HO A
佉 耶。娑 婆 訶。娑 婆 摩 訶。阿

HSI T'O YEH SO P'O HO CHE CHI LA A
悉 陀 夜。娑 婆 訶。者 吉 囉 阿

HSI T'O YEH SO P'O HO PO T'O MO CHIEH
悉 陀 夜。娑 婆 訶。波 陀 摩 羯

HSI T'O YEH SO P'O HO NO LA CHIN CHIH
悉 陀 夜。娑 婆 訶。那 囉 謹 墀

P'O CH'IEH LA YEH SO P'O HO MO P'O LI
瞞 伽 囉 耶。娑 婆 訶。摩 婆 利

SHENG CHIEH LA YEH SO P'O HO NA MO HO
勝 羯 囉 夜。娑 婆 訶。南 無 喝

LA TA NO TO LA YEH YEH NA MO A
囉 怛 那 哆 囉 夜 耶。南 無 阿

LI YEH P'O LU CHI TI SHUO P'O LA YEH
利 耶。婆 嚧 吉 帝。爍 瞞 囉 夜。

SO P'O HO AN HSI TIEH TU MAN TO LA
娑 婆 訶。唵。悉 殿 都。漫 多 囉。

PO T'O YEH SO P'O HO
跋 陀 耶。娑 婆 訶。

伽藍讚 SANGHARAMA PRAISE

CH'IEH LAN CHU CHE HO SZU WEI LING
伽 藍 主 者。合 寺 威 靈。

Guardians of the Sangharama, The august spirits of the entire temple,

CH'IN CH'ENG FO CH'IH KUNG SHU CH'ENG
欽 承 佛 敕 共 輸 誠。

Respectfully, on Buddha's orders, with all faithfulness,

○ | | ○ | | ○ | ○ | ○ | ○ |
YUNG HU FA WANG CH'ENG
擁 護 法 王 城。
Protect the Dharmaraja's city,

○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
WEI HAN WEI P'ING FAN CH'A YUNG AN NING
為 翰 為 屏。 梵 刹 永 安 寧。
As a fortress and as shields, That the sacred temple always
be peaceful.

| | ○ | | | ○ | | ○ | | ○ | | ○ | |
NA MO HU FA TSANG P'U SA MO HO SA
南 無 護 法 藏 菩 薩 摩 訶 薩。
Blessed be the Dharma-Treasure Protecting Bodhisattvas
Mahasattvas,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
MO HO PO JE PO LO MI
摩 訶 般 若 波 羅 密。
Mahaprajnaparamita.

(朔望先日晚課畢恭詣祖堂展具，禮祖三拜平日
不用。)

(Exclusively on the Fourteenth and the Last Day of the
Lunar Month, following the conclusion of the Evening Service,
the Congregation will proceed to the Patriarch Hall, unfold
the kneeling spreads and make three prostrations in honor of
the Patriarchs.)

* * * *

大衆轉身向上立
All turn to face Buddhas.

頂禮	起
• • • Prostrate.	• Arise.
頂禮	起
• Prostrate.	• Arise.
頂禮	起
• • Prostrate.	• Arise.

二時臨齋儀

LITURGY OF MORNING AND NOON MEALS

時至，聽叫香及出堂大版聲。

When the time is up, the Incense Call and the Meal Convocating Boards will be sounded.

敲引磬小魚，起佛號念佛至齋堂。

With the bell-gong and small wood-fish, Buddha's name will be invoked until all arrive at the Dining Hall.

大眾到齊，收佛號，維那師舉腔，大眾同念：

When all have arrived, invocation will be concluded. The Master-in-Charge will intone and the Congregation join in:

KUNG YANG CH'ING CHING FA SHEN P'I
 供 養 清 淨 法 身 。 毗
 We offer to Buddha Vairocana in the pure and undefiled

LU CHE NA FO YUAN MAN PAO
 盧 遮 那 佛 。 圓 滿 報
 Dharmakaya, And to Buddha Rocana in the perfect

SHEN LU SHEH NA FO CH' IEN PO
身。 盧 舍 那 佛。 千 百
Sambhogakaya, And to Buddha Sakyamuni

YI HUA SHEN SHIH CHIA MOU NI FO
億 化 身。 釋 迦 牟 尼 佛。
in thousands and millions of Nirmanakaya,

CHI LO SHIH CHIEH A MI T'O FO
極 樂 世 界。 阿 彌 陀 佛。
And to Buddha Amitabha of the Western Paradise,

TANG LAI HSIA SHENG MI LE TSUN FO
當 來 下 生。 彌 勒 尊 佛。
And to honored Maitreya, the incoming Buddha,

SHIH FANG SAN SHIH I CH' IEH CHU FO
十 方 三 世。 一 切 諸 佛。
And to all Buddhas from all quarters in the past, present and future,

TA CHIH WEN SHU SHIH LI P'U SA
大 智 文 殊 師 利 菩 薩。
And to Bodhisattva Manjusri with the greatest wisdom,

TA HENG P'U HSIEN P'U SA
大 行 普 賢 菩 薩。
And to Bodhisattva Samantabhadra with the highest achievement,

TA PEI KUAN SHIH YIN P'U SA
大 悲 觀 世 音 菩 薩。

And to Bodhisattva Avalokitesvara, the most compassionate,

CHU TSUN P'U SA MO HO SA
諸 尊 菩 薩。 摩 訶 薩。

And to all honored Bodhisattvas Mahasattvas

MO HO PO JE PO LO MI
摩 訶 般 若 波 羅 密。

Mahaprajnaparamita.

早粥念 For Morning Congee or Soft Rice

CHOU YU SHIH LI JAO I HSING JEN
粥 有 十 利。 饒 益 行 人。

Congee offers ten advantages For the benefit of Buddha's followers

KUO PAO WU PIEN CHIU CHING CH'ANG LO
果 報 無 邊。 究 竟 常 樂。

To yield rewards without limit And to enjoy ultimate delight
forever.

其他則念 For other Kinds of Food:

SAN TE LU WEI KUNG FO CHI SENG
三 德 六 味。 供 佛 及 僧。

In three qualities and six savors We offer to Buddhas and Sanghas

FA CHIEH YOU CH'ING P'U T'UNG KUNG YANG
法 界 有 情。普 同 供 養。
And sentient beings in Dharmaksetra jointly the universal donation.

JO FAN SHIH SHIH TANG YUAN CHUNG SHENG
若 飯 食 時。當 願 眾 生。
At our mealtime We wish all sentient beings

CH'AN YUEH WEI SHIH FA HSI TS'UNG MAN
禪 悅 為 食。法 喜 充 滿。
To enjoy Dhyana as repast And to be filled with delight in Dharma.

(以上大眾同出聲念，皆一遍。)

(Each of the above is to be recited by the Congregation once only.)

(以下默念，偈各一遍咒皆七遍。)

(The following are to be contemplated on in silence, once for the Gathas and seven times for the Dharanis.)

早齋出食，用此偈咒：

For donating food in the Morning:

FA LI PU SZU I T'ZU PEI WU CHANG AI
法 力 不 思 議。慈 悲 無 障 礙。
Spiritual power is inconceivable. Compassion knows no hindrance.

CH'I LI PIEN SHIH FANG P'U SHIH CHOU SHA CHIE
七 粒 徧 十 方。普 施 周 沙 界。
Seven grains will be spread to all places, And be given away
universally to innumerable quarters.

AN TU LI I SO HO (7 times)
唵 度 利 益 莎 訶 (七遍)

午齋出食用此咒：

For donating food at noontime:

TA P'ENG CHIN CHIH NIAO K'UANG YE KUEI
大 鵬 金 翅 鳥。 曠 野 鬼
Big rocs, the golden-winged birds, The multitudes of ghosts

SHENG CHUNG LO CH'A KUEI TZU MU KAN
神 眾。 羅 刹 鬼 子 母。 甘
and spirits such as idlewild, And Raksasas, the imps' mother--

LU HSI CHUNG MAN
露 悉 充 滿。
May they all be filled with sweet dew.

AN MU TI SO HO (7 times)
唵 穆 帝 莎 訶 (七遍)

侍者送食，默念下偈一遍，咒七遍，三彈指。如無侍者，自送亦爾。

In dispatching food, either by an attendant or by the Celebrant himself, silent contemplation is made on the following Gatha once and on the Dharani seven times. Three snaps of the fingers.

JU TENG KUEI SHENG CHUNG WO CHIN SHIH
汝 等 鬼 神 眾。 我 今 施
Ye multitude of ghosts and spirits, We now donate to you this

JU KUNG TZ'U SHIH PIEN SHIH FANG I
汝 供。此 食 徧 十 方。一
offering. Of food covering all ten directions, which is

CH'IEH KUEI SHENG KUNG
切 鬼 神 共。
To be shared by all ghosts and spirits.

AN MU LI LIN SO HO (7 times)
唵 穆 力 陵 莎 訶 (七徧)

(以上未食前念。)

(The above are to be recited or contemplated on before eating.)

大衆食已，僧值師居中向上站，默示結齋

When all have finished eating, the Master on duty in the center will stand up, signifying conclusion of meal.

維那師即舉腔，大衆同念：

The Master-in-Charge will intone and the congregation will join in:

◎
SA TO NAN SAN MIAO SAN P'U T'O CHU CHIH
薩 多 南。三 藐 三 菩 陀。俱 胝

◎
NAN TA CHIH T'A AN CHE LI CHU LI CHUN
南。怛 姪 他。唵。折 隸 主 隸 準

T'I SO P'O HO
提 娑 婆 訶。



SUO WEI PU SHIH CHEH PI HUE CH'I LI I
所 謂 布 施 者。必 獲 其 利 益。
Behold, the donors Will certainly gain the benefits.

JO WEI LO KU SHIH HOU PI TE AN LO
若 為 樂 故 施。後 必 得 安 樂。
If one donates in delight, He will later have peace and joy.



FAN SHIH I CHI TANG YUAN CHUNG SHENG
飯 食 已 訖。當 願 眾 生。
Having finished eating, We wish all sentient beings



SO TSO CHIEH PAN CHU CHU FO FA
所 作 皆 辦。具 諸 佛 法。
To accomplish fully all that they do and fulfil Buddha Dharmas.

平時結齋至此即已。

Generally the Liturgy for meals will end here.

若先結齋後受食，則「飯食已訖」(FAN SHIH I CHI)改作「供佛已訖」(KUNG FO I CHI)

In case the Liturgy is concluded before eating, the phrase "FAN SHIH I CHI" (Having finished eating,) will be replaced by "KUNG FO I CHI" (Having offered food to Buddhas).

如有施餽，再默念下偈云：

If there is donation of other gifts, the following gatha is to be contemplated on in silence.

TS'AI FA ER SHIH TENG WU TS'A PIEH
財 法 二 施。 等 無 差 別。

Both donations in goods and in Dharma are equal without distinction.

T'AN PO LO MI CHU TSU YUAN MAN
檀 波 羅 密。 具 足 圓 滿。

May Dana Paramita be complete and perfectly realized.

結齋已，接念六字佛號，回堂繞念三市

At the end of the service, the six-syllable invocation "NA MO A MI T'O FO" is repeated until the congregation returns to the main hall and makes three circumambulations.

歸位，回向偈云：

Returning to positions, the congregation chants:

YUAN HSIAO SAN CHANG CHU FAN NAO
願 消 三 障 諸 煩 惱。

We wish to rid ourselves of the three hindrances and all klesas.

YUAN TE CHIH HUI CHEN MING LIAO
願 得 智 慧 真 明 了。

We wish to gain wisdom and real understanding.

P'U YUAN TSUI CHANG HSI HSIAO CH'U
普 願 罪 障 悉 消 除。

We wish all sinful hindrances to be totally eradicated.

◎ | | ○ | | ◎ | ○ | ○
SHIH SHIH CH'ANG HSING P'U SA TAO
世 世 常 行 菩 薩 道。

In one life after another we always follow Bodhisattvas' paths.

再頂禮三拜而散。

The congregation is dismissed after three prostrations.

說明

NOTE

每逢朔望午齋持鉢受食。

On the First and the Fifteenth of the Lunar Month, monks will hold patras to receive food.

至遇夏天熱，過堂免衣，同時亦免鉢

During the Summer when it is hot, neither full apparel nor the patra is required.

食存五觀

FIVE CONTEMPLATIONS AT MEAL TIME

佛制比丘。食存五觀。散心雜話。信施難消。凡受食時，當作此觀。

Buddha established that Bhiksus should cherish Five Contemplations at meal time. A wandering mind and rambling words hardly deserve bestowal from the faithful. A Bhiksu should contemplate:

一、計功多少，量彼來處。

1. To count the amount of merit and appraise the sources.

二、忖己德行，全缺應供。

2. To assess his own virtues, whether perfect or deficient
to deserve the bestowal.

三、防心離過，貪等為宗。

3. To guard his mind against faults, greed in particular.

四、正事良藥，為療形枯。

4. To have the right things and good medicine for curing
the weakening body.

五、為成道業，應受此食。

5. To receive this food in order to accomplish spiritual
work.

淨壇儀規
LITURGY OF ASPERGES

1. 淨水讚 Holy-Water Praise

YANG CHIH CHING SHIU PIEN SA SAN CH'IEH
楊 枝 淨 水。徧 灑 三 千。

With willow twigs may holy water be sprinkled all over the
three-fold thousands of universes:

HSIN K'UNG PA TE LI JEN T'IEN
性 空 八 德 利 人 天。

May its Sunyata and eight qualities benefit human and heavenly
beings

○ | | ○ | | ○ |○|○|○|○|○ | ○ | ○ |
 FU SHOU KUANG TSENG YEN MIEH TSUI
 福 壽 廣 增 延。 滅 罪
 That bliss and longevity be extensively Sins absolved
 enhanced and prolonged,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 CH'U CH'IEN HO YEN HUA HUNG LIEN
 除 愆。 火 燄 化 紅 蓮。
 and iniquities exonerated, And fire flames transformed into red
 lotus blossoms.

|○| | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 NA MO CH'ING LIANG TI P'U SA MO HO SA
 南 無 清 涼 地 菩 薩 摩 訶 薩
 Blessed be Bodhisattvas Mahasattvas in the clear cool lands.

|○| | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 NA MO CH'ING LIANG TI P'U SA MO HO SA
 南 無 清 涼 地 菩 薩 摩 訶 薩
 Blessed be Bodhisattvas Mahasattvas in the clear cool lands.

|○| | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 NA MO CH'ING LIANG TI P'U SA MO HO SA
 南 無 清 涼 地 菩 薩 摩 訶 薩
 Blessed be Bodhisattvas Mahasattvas in the clear cool lands.

2. 稱聖號 Invocation

NA MO TA PEI KUAN SHIH YIN P'U SA (3 times)
 南 無 大 悲 觀 世 音 菩 薩 (三稱)
 Blessed be the most compassionate Avalokitesvara Bodhisattva.

3. 主法持水說文 Intonation by the Celebrant

P'U SA LIU T'OU KAN LU SHUI
菩 薩 柳 頭 甘 露 水。

From the Bodhisattva's willow twig, the Amrta water

NENG LING I TI PIEN SHIH FANG
能 令 一 滴 徧 十 方。

Can, just in one drop, cover all places in ten directions.

HSIN SHAN KOU HUI CHIN CHUAN CH'U
腥 羶 垢 穢 盡 竭 除。

May stench, stink, dirt and filth all be purified,

LING TZ'U T'AN CH'ANG HSI CH'ING CHING
令 此 壇 場 悉 清 淨。

Aud this platform and place be made thoroughly clean.

CHIAO YU CHEN YEN CHIN TANG CH'IH SUNG
教 有 真 言 謹 當 持 誦。

We are taught magic words which should be recited and kept.

4. 大悲咒見第 33 頁 The Dharani of the Most
Compassionate One See Page 33.

5. 十小咒見第 37 頁 The Ten Minor Dharanis
See Page 37.

6. 心經見第 45 頁 Heart Sutra See Page 45.

◡
 ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 MO HO PO JE PO LO MI TO (3 times)
 摩訶般若波羅密多 (三稱)
 ◎
 Mahaprajnaparamita.

7. 觀音讚 Praise of Avalokitesvara

◡ | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
 KUAN YIN TA SHIH HSI HAO YUAN T'UNG
 觀音大士。悉號圓通。
 Avalokitesvara Mahasattva, Honored by all as the completely
 penetrating one,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 SHIH ERH TA YUAN SHIH HUNG SHEN
 十二大願誓弘深。
 With his twelve great wishes and vows so vast and profound,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 K'U HAI TU MI CHIN
 苦海度迷津。
 On the suffering seas he ferries those who miss the way,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 CHIU K'U SHUN SHENG WU CH'A P'U SHIEN SHENG
 救苦尋聲。無刹不現身。
 Relieving the distressed by tracing the sounds; In no realm will he fail to
 manifest himself.

8. 回向偈 Parinamana Gatha

◡ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 I TZ'U YEN CHING KUNG TE
 以此嚴淨功德。
 May this serious and undefiled, meritorious service

○		○		○	○
HUNI	HSIANG	HU	FA	LUNG	T' IEN
回	向	護	法	龍	天。

Be dedicated to the Dharma-protecting Nagas and Devas,

○		○		○	○
SAN	CHIE	YO	TU	LING	TS'UNG
三	界	嶽	漬	靈	聰。

And to the three realms' mountain and river spirits and beings,

○		○		○	○
SHOU	HU	CH'IE	LAN	CHEN	TSAI
守	護	伽	藍	真	宰。

And to Sangharama's guardians and protectors, the true hosts;

○		○		○	○
CH'I	FU	PAO	AN	P'ING	SHAN
祈	福	保	安	平	善。

Praying for blessings, security, peace and well-being,

○		○		○	○
CHUNG	YEN	WU	SHANG	P'U	T'I
莊	嚴	無	上	菩	提。

And for the adornment of supreme Enlightenment,

○		○		○	○
P'U	YUAN	FA	CHIE	YUAN	CH'ING
普	願	法	界	寬	親。

We wish all in Dharmaksetra, both foes and friends,

◎		○		○	◎
KUNG	JU	P'I	LU	HSIN	HAI
共	入	毘	盧	性	海。

To enter together the ocean of Vairocana nature.

9. 禮佛三拜 Three Prostrations before the Buddhas.

佛七儀規

LITURGY FOR SEVEN-DAY RETREAT

爐香讚 INCENSE ANTHEM "LU HSIANG"

LU HSIANG CHA JE FAH CHIEH MENG HSUN
爐 香 乍 爇。法 界 蒙 熏。
Incense has just begun to burn in the censer, All Dharmadhatus receive the permeation.

CHU FO HAI HUEI HSI YAO WEN
諸 佛 海 會 悉 遙 聞。
All Buddhas' great congregations perceive it afar.

SUEI CH'U CHIEH HSIANG YUN
隨 處 結 祥 雲
Everywhere there gather auspicious clouds.

CH'ENG YI FANG YIN CHU FO HSIEN CH'UAN SHEN
誠 意 方 殷。諸 佛 現 全 身
In the midst of our utmost sincerity, All Buddhas manifest themselves in their entirety.

NA MO HSIANG YUN KAI P'U SAH MO HO SAH
南 無 香 雲 蓋 菩 薩 摩 訶 薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

|○| ○| ○| ○||○||○||○||○|○|○|
NA MO HSIANG YUN KAI P'U SAH MO HO SAH
南 無 香 雲 蓋 菩 薩 摩 訶 薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

|○| ○| ○| ○||○||○||◎||○|○|○|◎
NA MO HSIANG YUN KAI P'U SAH MO HO SAH
南 無 香 雲 蓋 菩 薩 摩 訶 薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

阿彌陀經 Amita Sutra See Page 68.

見第 68 頁

往生咒(三遍) Rebirth Dharani (3 times)

見第 95 頁 See Page 95.

(末後一支香，往生咒畢接蒙山)

(For the last session of each day, the Rebirth Dharani is to be followed by Food Bestowal.)

延 生 堂 回 向

PARINAMANA IN LONGEVITY HALL

1. 稱名號 Invocation

NA MO TSENG FU SHOU P'U SA MO HO SA ◎ (3 times)
南 無 增 福 壽 菩 薩 摩 訶 薩 (三 唱)
◎
Blessed be the Bliss-Longevity-Enhancing Bodhisattvas Mahasattvas.

NA MO HSIAO TSAI YEN SHOU YAO SHIH FO (3 times)
南 無 消 災 延 壽 藥 師 佛 (三 稱)

◎
Blessed be the Calamity-Averting, Life-Prolonging Healing
Master, Buddha.

2. 藥師灌頂真言

Medicine-Master-Sprinkling-Head Magic Words

NA MO PO CH'IEH FA TI PI SHA SHE CHU LU PI
南 無 薄 伽 伐 帝。鞞 殺 社。窣 嚩 薛

◎
LIU LI PO LA P'O HO LA SHE YE TA T'O CHIEH
琉 璃。鉢 喇 婆。喝 囉 闍 也。怛 他 揭

TO YEH A LA HO TI SAN MIAO SAN P'U T'O
多 也。阿 囉 喝 帝。三 藐 三 勃 陀

◎
YE TA CHIH T'O AN PI SHA SHIH PI SHA
耶。怛 姪 他。唵。鞞 殺 逝。鞞 殺

◎
SHIH PI SHA SHE SAN MU CHIE TI SO HO (7 times)
逝。鞞 殺 社。三 沒 揭 帝 莎 訶。(七 遍)

3. 變食真言 Food-Conversion Mantra

NA MO SA WA TA T'O YE TO WA LU CHIH TI
南 無 薩 嚩 怛 他 哦 哆。嚩 嚩 枳 帝。

AN SAN PO LA SAN PO LA HUNG (3 times)
唵。三 跋 囉。三 跋 囉 吽。(三 遍)

4. 甘露水真言 Amṛta Mantra

NA MO SU LU P'O YE TA T'O YE TO YE TA CHIH
 南 無 蘇 嚕 婆 耶。怛 他 識 哆 耶。怛 姪

T'O AN SU LU SU LU PO LA SU LU PO LA
 他。唵。蘇 嚕。蘇 嚕。鉢 囉 蘇 嚕。鉢 囉

SU LU SO P'O HO (3 times)
 蘇 嚕。娑 婆 訶。(三 遍)

5. 普供養真言 Universal Donation Mantra

AN YE YE NANG SAN P'O WA WA CHIH LA HUNG
 唵。誡 誡 曩。三 婆 嚩。伐 日 囉 斛。
 (3 times)(三遍)

6. 元辰讚 Primal-Hour Praise

FO KUANG CHU CHAO PEN MING YUAN CHENG
 佛 光 注 照。本 命 元 辰。

May Buddhas' light shower and shine upon our lives at the primal hour,

TSAI HSING T'UEI TU FU HSING LIN
 災 星 退 度 福 星 臨

May evil stars recede and pass. May blissful stars arrive.

○ | | ○ | | ○ | ○ | ○ | ○ |
CHIOU YAO PAO CH'ANG SHENG
九 曜 保 長 生。
May nine auspicious stars guarantee long life.

○ | ○ | ○ | ○ | ○ | | | ○ | ○ | ○ |
YUN HSIEN HO P'ING FU SHOU YUN K'ANG NING
運 限 和 平。 福 壽 永 康 寧。
Destiny specifies peace. Bliss, longevity and everlasting health
and serenity.

7. 回向偈 Parinamana Gatha

| | ○ | | ○ | | ○ | | ○ | |
YUAN HSIAO SAN CHANG CHU FAN NAO
願 消 三 障 諸 煩 惱。
We wish to rid ourselves of the three hindrances and all klesa:

○ | | ○ | | ○ | | ○ | |
YUAN TE CHIH HUI CHEN MING LIAO
願 得 智 慧 真 明 了。
We wish to gain wisdom and real understanding.

○ | | ○ | | ○ | | ○ | |
P'U YUAN TSUI CHANG HSI HSIAO CH'U
普 願 罪 障 悉 消 除。
We wish all sinful hindrances to be totally eradicated.

○ | | ○ | | ○ | | ○ | |
SHIH SHIH CH'ANG HSING P'U SA TAO
世 世 常 行 菩 薩 道。
In one life after another may we always follow the Bodhisattvas'
path.

8. 繞念佛號 Circumambulation and Invocation

佛 前 大 供

GRAND OFFERING BEFORE BUDDHAS

1. 鑪香讚 Incense Anthem "Lu Hsiang" See Page 183.

見第183頁

2. 稱佛菩薩名號 Invocat ion

NA MO LING SHAN HUEI SHANG FO P'U SA (3 times)
南 無 靈 山 會 上 佛 菩 薩 (三 遍)

◎
Blessed be Buddhas and Bodhisattvas assembled on sacred mountains.

(以下接連十九聖號周而復始稱念三遍)

(The following 19 names to be recited one after another three times.)

NA MO CH'ANG CHU SHIH FANG FO
南 無 常 住 十 方 佛 。

Blessed be ever dwelling Buddhas in all places.

NA MO CH'ANG CHU SHIH FANG FA
南 無 常 住 十 方 法 。

Blessed be ever-dwelling Dharma in all places.

NA MO CH'ANG CHU SHIH FANG SENG
南 無 常 住 十 方 僧 。

Blessed be ever-dwelling Sangha in all places.

NA MO PEN SHIH SHIH CHIA HOU NI FO
南 無 本 師 釋 迦 牟 尼 佛 。

Blessed be our own Master Sakyamuni Buddha.

NA MO HSIAO TSAI YEN SHOU YAO SHIH FO
南 無 消 災 延 壽 藥 師 佛 。

Blessed be the saving and healing Bhaisajayaguru Buddha.

NA MO CHI LO SHIH CHIEH A MI TO FO
南 無 極 樂 世 界 阿 彌 陀 佛 。

Blessed be Amitabha the Buddha of the Western Paradise.

NA MO TANG LAI HSIA SHENG NI LE TSUN FO
南 無 當 來 下 生 彌 勒 尊 佛 。

Blessed be the honored Maitreya, the incoming Buddha.

NA MO SHIH FANG SAN SHIH I CHI'EH CHU FO
南 無 十 方 三 世 一 切 諸 佛 。

Blessed be all Buddhas in all places and at all times.

NA MO TA CHIH WEN SHU SHIH LI P'U SA
南 無 大 智 文 殊 師 利 菩 薩 。

Blessed be Bodhisattva Manjusri of the greatest wisdom.

NA MO TA HENG P'U HSIEN P'U SA
南 無 大 行 普 賢 菩 薩 。

Blessed be Bodhisattva Samanhabhadra of the highest achievement.

NA MO TA YUAN TI TSANG WANG P'U SA
南 無 大 願 地 藏 王 菩 薩 。

Blessed be Bodhisattva Ksitigarbharaja of the greatest resolve.

NA MO TA PEI KUAN SHIH YIN P'U SA
南 無 大 悲 觀 世 音 菩 薩 。

Blessed be Bodhisattva Avalokitesvara, the most compassionate.

NA MO TA SHIH CHIH P'U SA
南 無 大 勢 至 菩 薩 。

Blessed be Bodhisattva Mahasthamaprapta.

NA MO CH'ING CHING TA HAI CHUNG P'U SA
南 無 清 淨 大 海 眾 菩 薩 。

Blessed be all Bodhisattvas in the great pure congregations.

NA MO HU FA WEI T'O TSUN T'IEN P'U SA
南 無 護 法 韋 馱 尊 天 菩 薩 。

Blessed be Bodhisattva Weito, the honored guardian of Dharma.

NA MO HU FA CHU T'IEN P'U SA
南 無 護 法 諸 天 菩 薩 。

Blessed be all Bodhisattvas Devas, guardians of the Dharma.

NA MO CHIEH LAN SHENG CHUNG P'U SA
南 無 伽 藍 聖 眾 菩 薩 。

Blessed be all the saintly Bodhisattvas of Sangharama.

NA MO LI TAI TSU SHIH P'U SA
南 無 歷 代 祖 師 菩 薩 。

Blessed be Bodhisattvas Patriarchs of all generations.

NA MO TA SHENG CHIN HA LO WANG P'U SA
南 無 大 聖 緊 那 羅 王 菩 薩。

Blessed be the great saintly Bodhisattva Kirmararaja.

(3 times) (三遍)

3. 變食真言 Food-Conversion Mantra

NA MO SA WA TA T'O YE TO WA LU CHIH TI
曩 謨 薩 嚩 怛 他 誡 多 嚩 嚩 枳 帝。

AN SAN PO LA SAN PO LA HUNG (3 times)
唵。三 跋 囉。三 跋 囉 吽。

◎

4. 甘露水真言 Amrta Mantra

NA MO SU LU P'O YE DA T'O YE TO YE DA
曩 謨 蘇 嚩 婆 耶。怛 他 誡 多 耶。怛

◎

CHIH T'O AN SU LU SU LU PO LA SU LU
姪 他。唵。蘇 嚩 蘇 嚩。鉢 囉 蘇 嚩。

PO LA SU LU SO P'O HO (3 times)
鉢 囉 蘇 嚩。娑 婆 訶。

(三遍)

5. 供養偈 Offering Gatha

◎

TZ'U SHIH SE HSIANG WEI SHANG KUNG SHIH FANG FO
此 食 色 香 味。上 供 十 方 佛。

This food with forms and flavors, We offer to all Buddhas above

CHUNG FENG CHU SHENG HSIEN HSIA CHI LU TAO P'IN
中 奉 諸 聖 賢。下 及 六 道 品。
And to all saints and sages and to all beings in the six existences,

TENG SHIH WU CH'A PIEH SUI YUAN CHIEH PAO MAN
等 施 無 差 別。隨 願 皆 飽 滿。
Donated without discrimination to fill all as much as they desire

LING CHIN SHIH CHEH TE WU LIANG PO LO MI
令 今 施 者 得。無 量 波 羅 密。
In order that the present donors may gain unlimited Paramita;

SAN TE LU WEI KUNG FO CHI SENG
三 德 六 味。供 佛 及 僧。
In three qualities and six savors, We offer to Buddhas and Sanghas

FA CHIEH YU CH'ING P'U T'UNG KUNG YANG
法 界 有 情。普 同 供 養。
And sentient beings in Dharmaksetra this universal offering.

6. 普供養真言 Universal-Donation Mantra

AN YE YE NANG SAN P'O WA FA JIH LA HUNG
唵。誡 誡 曩。三 婆 嚩。伐 日 囉 斛。
◎ ◎

(3 times) (三遍)

7. 供養讚 Offering Anthem

T' IEN CHU MIAO KUNG CH'AN YUEH SU T'O

天 廚 妙 供。 禪 悅 酥 酖。

Celestial cuisine as exquisite oblation, Enjoyment in Dhyana as
ambrosial delicacies,

HU AN SU LU SA LI WA

戶 唵 蘇 嚕 薩 哩 嚩。

TA T'O AH YE TO TA NI YE T'O

怛 他 阿 識 多。 怛 你 也 他。

SU LU SUO WA HO NA MO CH'AN YUEH TSANG P'U

蘇 嚕 娑 嚩 訶。 南 無 禪 悅 藏 菩

SA MO HO SA MO HO PO JE PO LUO MI

薩 摩 訶 薩。 摩 訶 般 若 波 羅 密。

8. 禮佛三拜 Three Prostrations before the Buddhas

往生位前回向

PARINAMANA IN MEMORIAL OF THE DEPARTED

1. 稱聖號 Invocation

NA MO CH'ING LIANG TI P'U SA MO HO SA (3 times)
南 無 清 涼 地 菩 薩 摩 訶 薩 (三 唱)
Blessed be Bodhisattvas Mahasattvas in the Pure Cool Land.

NA MO LIEN CH'IH HAI HUI FO P'U SA (3 times)
南 無 蓮 池 海 會 佛 菩 薩 (三 稱)
Blessed be Buddhas and Bodhisattvas in the Lotus Pool's Assembly.

2. 阿彌陀經 見第68頁 Amita Sutra See Page 68.
(或念心經亦可如下)

— v — ' — — ◎
PO JE PO LO MI TO HSIN CHING
般 若 波 羅 密 多 心 經
Prajnaparamita Hrdaya Sutra

— ' ' ' ' ' — — v — ' —
KUAN TZU TSAI P'U SA HSING SHEN PO JE PO LO
觀 自 在 菩 薩。 行 深 般 若 波 羅
When the Bodhisattva Avalokitesvara was coursing in the deep

' — ' ' ' v ' — —
MI TO SHIH CHAO CHIEN WU YUN CHIEH K'UNG
密 多 時。 照 見 五 蘊 皆 空。
Prajnaparamita, He saw that the five skandhas were empty;

' ' ' ' v ' ' ' v ' —
TU I CH'IEH K'U O SHEH LI TZU SE PU I K'UNG
度 一 切 苦 厄。 舍 利 子。 色 不 異 空。
thus he overcame all ills and suffering. "O Sariputra, form does not
differ from the Void,

K'UNG PU I SE SE CHI SHIH K'UNG K'UNG CHI
空 不 異 色。色 即 是 空。空 即
and the Void does not differ from form. Form is the Void, and the

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
是 色。受 想 行 識。亦復如是。
Void is form; the same is true for feelings, conceptions, impulses
and consciousness.

SHEH LI TZU SHIH CHU FA K'UNG HSIANG PU
舍 利 子。是 諸 法 空 相。不
O Sariputra, the characteristics of the Voidness of all dharmas

SHENG PU MIEH PU KOU PU CHING PU TSENG PU
生 不 滅。不 垢 不 淨。不 增 不
are not arising, not ceasing, not defiled, not pure, not increasing,
not decreasing.

CHIEN SHIH KU K'UNG CHUNG WU SE WU SHOU
減。是 故 空 中 無 色。無 受
Therefore, in the Void there are no forms, no feelings, conceptions,

HSIANG HSING SHIH WU YEN ERH PI SHE SHEN I
想 行 識。無 眼 耳 鼻 舌 身 意。
impulses or consciousness; no eye ear, nose, tongue, body or mind;

WU SE SHENG HSIANG WEI CH'U FA WU YEN CHIEH
無 色 聲 香 味 觸 法。無 眼 界。
no form, sound, smell, taste, touch or mind object; no eye elements,

NAI CHIH WU I SHIH CHIEH WU WU MING I WU
乃 至 無 意 識 界。 無 無 明。 亦 無
until we come to no elements of consciousness; no ignorance and

WU MING CHIN NAI CHIH WU LAO SZU I WU
無 明 盡。 乃 至 無 老 死。 亦 無
also no ending of ignorance, until we come to no old age and death
and no ending of old age and death;

LAO SZU CHIN WU K'U CHI MIEH TAO
老 死 盡。 無 苦 集 滅 道。
also there is no truth of suffering, of the cause of suffering, of
the cessation of suffering

WU CHIH I WU TE I WU SO TEN KU P'U T'I
無 智 亦 無 得。 以 無 所 得 故。 菩 提
or of the Path. There is no wisdom, and there is no attainment
whatsoever. Because there is nothing to be attained, a

SA TO I PO JE PO LO MI TO KU HSIN WU KUA
薩 埵。 依 般 若 波 羅 密 多 故。 心 無 罣
Bodhisattva relying on Prajnaparamita has no obstruction in his
mind.

AI WU KUA AI KU WU YU K'UNG PU YUAN LI
礙。 無 罣 礙 故。 無 有 恐 怖。 遠 離
Because there is no obstruction he has no fear, and he passes far

TIEN TAO MENG HSIANG CHIU CHING NIEH P'AN
顛 倒 夢 想。 究 竟 涅 槃。
beyond all confused imagination and reaches Ultimate Nirvana.

SAN SHIH CHU FO I PO JE PO LO MI TO KU
三 世 諸 佛。依 般 若 波 羅 密 多 故。

The Buddhas in the past, present and future also, by relying on the

TE A NOU TO LO SAN MIAO SAN P'U T'I KU
得 阿 耨 多 羅 三 藐 三 菩 提。故
Prajnaparamita, have attained Supreme Enlightenment.

CHIH PO JE PO LO MI TO SHIH TA SHEN CHOU
知 般 若 波 羅 密 多。是 大 神 咒。
Therefore, the Prajnaparamita is the great magic spell, is the
greatest

SHIH TA MING CHOU SHIH WU SHANG CHOW
是 大 明 咒。是 無 上 咒。
spell of illumination, is the supreme spell, is the unequalled

SHIH WU TENG TENG CHOU NENG CH'U I CH'IEH KU
是 無 等 等 咒。能 除 一 切 苦。
spell, which can truly protect one from all suffering without fail."

CHEN SHIH PU HSU KU SHUO PO JE PO LO MI TO
真 實 不 虛。故 說 般 若 波 羅 密 多
Therefore, he uttered the spell of Prajnaparamita,

CHOU CHI SHUO CHOU YUEH
咒。即 說 咒 曰。
saying:

CHIEH TÌ CHIEH TÌ PO LO CHIEH TÌ PO LO SENG
揭諦 揭諦。波羅 揭諦。波羅 僧
"Gate, Gate, Paragate, Parasamgate.

CHIEH TÌ P'U T'I SA P'O HO
揭諦。菩提薩婆訶。
Bodhi Svaha."

3. 往生淨土神咒 Rebirth-to-Pure-Land Dharani

NA MO A MI TO P'O YEH TO T'O CH'IEH TO YEH
南無阿彌多婆夜。哆他伽多夜。
TO TI YEH T'O A MI LI TU P'O P'I A MI LI
哆地夜他。阿彌利都婆毗。阿彌利
TO HSI TAN P'O P'I A MI LI TO P'I CHIA LAN
哆。悉耽婆毗。阿彌利哆。毗迦蘭
TI A MI LI TO P'I CHIA LAN TO CH'IEH MI
帝。阿彌利哆。毗迦蘭多。伽彌
NI CH'IEH CH'IEH NA CHIH TO CHIA LI SO P'O
膩。伽伽那。枳多迦利。娑婆
HO
訶。

4. 變食真言 Food-Conversion Mantra

NA MO SA WA TA T'O YE TO WA LU CHIH TI
南 無 薩 嚩 怛 他 誡 哆 嚩 嚩 呬 帝 。

AN SAN PO LA SAN PO LA HUNG (3 times)
唵 三 跋 囉 三 跋 囉 吽 。

◎

5. 甘露水真言 Amrita Mantra

NA MO SU LU P'O YE TA T'O YE TO YE TA CHIH
南 無 蘇 嚩 婆 耶 怛 他 誡 哆 耶 怛 姪

◎

T'O AN SU LU SU LU PO LA SU LU PO LA
他 唵 蘇 嚩 蘇 嚩 鉢 囉 蘇 嚩 鉢 囉

SU LU SO P'O HO (3 times)
蘇 嚩 娑 婆 訶 。

(三遍)

6. 普供養真言 Universal Donation Mantra

AN YE YE NANG SAN P'O WA WA CHIH LA HUNG
唵 誡 誡 曩 三 婆 嚩 伐 日 囉 斛 。

◎

◎

(3 times)(三遍)

7. 蓮池讚 Lotus-Pool Praise

LIEN CH'IH HAI HUEI WI T'O JU LAI
蓮 池 海 會 彌 陀 如 來

In the vast Lotus Pool Assembly, Amita the Tathagata,

○ | | ○ | | ○ | ○ | | ◎ | ○ | | ○ | | ○ |
KUAN YIN SHIH CHIH SHENG CHUNG HSIE

觀 音 勢 至 聖 眾 偕

With Avalokitesvara Mahasthamaprapta and holy hosts accom-
panying,

○ | | ○ | | ○ | | ○ | | ◎ | ○ | | ○ |
CHIE YIN SHANG LIEN T'AI

接 引 上 蓮 臺

Receives us and leads us to ascend the lotus platforms;

○ | ○ | ○ | | ○ | | ○ | | ◎ | | ○ | | ○ | | ○ |
TA SHIH HUNG K'AI P'U YUAN LI CH'EN AI

大 誓 弘 開

普 願 離 塵 埃

Great vows magnificently taking,

We universally wish all to
leave the mundane world.

8. 或念彌陀讚亦可 Amita Praise

| | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
A MI T'O FO WU SHANG I WANG

阿 彌 陀 佛 無 上 醫 王

Amita Buddha,

The unexcelled healing king,

○ | | ○ | | ○ | | ○ | | ◎ | | ○ | | ○ | | ○ |
WEI WEI CHIN HSIANG FANG HAO KUANG

巍 巍 金 相 放 毫 光

Augustly from his golden mien emits light from the curl.

○ | | ○ | | ○ | | ○ | | ◎ | | ○ | | ○ |
K'U HAI TSO CHOU HANG

苦 海 作 舟 航

On stormy seas he acts as a ferry boat.

○ | ○ | ○ | ○ | ○ | ○ |
CHIOU P'ING LIEN PANG

九 品 蓮 邦

We all wish to go to the nine-grade lotus land,

◎ | | ○ | ○ | ○
T'UNG YUAN WANG HSI FANG

同 願 往 西 方

the Western Paradise.

9. 回向偈 Parinamana Gatha

YUAN SHENG HSI FANG CHING T'U CHUNG
願 生 西 方 淨 土 中

We wish to be born in the Western Pure Land

CHIU P'ING LIEN HUA WEI FU MU
九 品 蓮 華 為 父 母

With lotus blossoms, in nine orders, as parents.

HUA K'AI CHIEN FO WU WU SHENG
華 開 見 佛 悟 無 生

When the lotus blossoms fully, we shall see Buddha and be
enlightened with the absolute truth,

PU T'UI P'U SA WEI PANG LU
不 退 菩 薩 為 伴 侶

With never-retrogressive Bodhisattvas as companions.

10. 繞念佛號 Circumambulation and Invocation

三頂禮 THREE PROSTRATIONS

▽ ▽ ◎
I HSIN TING LI CHUNG T'IEN CHIAO CHU PEN
一 心 頂 禮。中 天 教 主。本
Wholeheartedly we bow to the Founder of the Religion, our own

SHIH SHIH CHIA MOU NI WEN FO CHI SHIH FANG
師 釋 迦。牟 尼 文 佛。及 十 方
Master Buddha Sakyamuni, and to all Buddhas, the World Honored

▽ ▽ ◎
SAN SHIH I CH'IEH CHU FO SHIH TSUN
三 世。一 切 諸 佛 世 尊。
Ones, in all places and at all times.

▽ ▽ ◎
I HSIN TING LI HUA YEN FAH HUA TENG CHU TA
一 心 頂 禮。華 嚴 法 華 等。諸 大
Wholeheartedly we honor the Avatamsaka, the Saddharmapund-
arika, etc.,

CH'ENG CHING CHI SHIH FANG SAN SHIH I CH'IEH
乘 經。及 十 方 三 世。一 切
the Mahayana Sutras, and all the revered Dharma in all places

▽ ◎
TSUN FA
尊 法。
and at all times.

▽ ◎
I HSN ITING LI WEN SHU P'U HSIEN TENG CHU
一 心 頂 禮。文 殊 普 賢 等。諸
Wholeheartedly we bow to Manjusri, Samantabhadra, etc.,

TA P'U SA CHI SHIH FANG SAN SHIH I CH'IEH
大 菩 薩。及 十 方 三 世。一 切
the great Bodhisattvas, and to all the sages and saints in all places

▽ ◎
HSIEN SHENG SENG
賢 聖 僧。
and at all times.

大 回 向 GRAND PARINAMANA

時至開靜，三槌叫香下位，鳴引磬起身。

When it is time to break the silence, the small wood-fish is sounded three times, and all arise on hearing the small bell-gong.

齊至佛前，聞大磬一聲，照長跪，合掌。

All proceed to stand before the Buddha. On hearing one stroke of the big gong, all kneel down and join palms.

捺磬，敲小魚及上下板引磬，維那師舉腔，大眾和念：

The large bell gong is pressed. The small wood-fish and the two hand bell-gongs are sounded once. The celebrant intones and all chant in unison.

(◎大磬 ○小魚 | 上引磬 · 下引磬)

1. 大眾和念 Chant in Unison

TI TZU CHUNG TENG HSIEN SHIH SHENG SZU FAN FU
弟子眾等。現是生死凡夫。
We, the disciples, Are at present plain mortals

TSUI CHANG SHEN CHUNG LUN HUEI LU TAO
罪障深重。輪迴六道。
Deeply burdened with sins, Transmigrating the six Paths of
existence

K'U PU K'O YEN CHIN YU CHIH SHIH
苦不可言。今遇知識。
With suffering beyond words. Now we find friends

TEH WEN MI T'O MING HAO PEN YUAN KUNG TEH
得聞彌陀名號。本願功德。
And hear the name of Amita Buddha With his own vows and virtues,

YI HSIN CH'ENG NIEN CH'IU YUAN WANG SHENG
一心稱念。求願往生。
Which we wholeheartedly invoke, Praying to be reborn in Pure
Land.

TUAN FU TZ'U PEI PU SHEH AI LIEN SHEH SHOU
願佛慈悲不捨。哀憐攝受。
May Buddha in compassion not forsake us, but pity and accept us.

佛七懺規 LITURGY FOR SEVEN-DAY RETREAT
大回向 GRAND PARINAMANA

TI TZU CHUNG TENG PU SHIH FU SHEN
弟 子 眾 等。不 識 佛 身。
We, the disciples, Do not recognize Buddha's being,

HSIANG HAO KUANG MING YUAN FU SHIH HSIEN
相 好 光 明。願 佛 示 現。
Form, features and radiance. May Buddha manifest them to us.

LING WO TEH CHIEN CHI CHIEN KUAN YIN SHIH CHIH
令 我 得 見。及 見 觀 音 勢 至。
May we be able to behold them And see Avalokitesvara,
Mahasthamaprapta,

CHU P'U SAH CHUNG PI SHIH CHIEH CHUNG
諸 菩 薩 眾。彼 世 界 中。
And other Bodhisattvas And all pertaining to that world, such

CH'ING CHING CHUANG YEN KUANG MING MIAO
清 淨 莊 嚴。光 明 妙
As purity, grandeur, glory, Radiance, brilliance and wonder.

HSIANG TENG
相 等。

LING WO LIAO LIAO TEH CHIEN A MI T'O FU
令 我 了 了。得 見 阿 彌 陀 佛。
May We be enabled to see clearly Amita Buddha.

2. 繞念 Circumambulation and Invocation

!! :: NA MO A MI T'O FU :: !!

南 無 阿 彌 陀 佛

Blessed be Amita Buddha.

繞念一帀，鳴磬一聲。

!! :: NA MO KUANG SHIH YIN P'U SA :: !!

南 無 觀 世 音 菩 薩

Blessed be Bodhisattva Avalokitesvara.

繞念一帀，鳴磬一聲。

!! :: NA MO TA SHIH CHIH P'U SA :: !!

南 無 大 勢 至 菩 薩

Blessed be Bodhisattva Mahasthamaprapta.

繞念一帀，鳴磬一聲。

!! :: NA MO CH'ING CHING TA HAI CHUNG P'U

南 無 清 淨 大 海 眾 菩

Blessed be all Bodhisattvas in the pure, great

SA :: !!

薩

congregation.

繞念一帀，歸位，鳴磬，跪下，收聖號。

3. 願想 Wish Chant

YUAN WO LING CHUNG WU CHANG AI
願 我 臨 終 無 障 礙。
I wish that I may meet the end of life without impediments,

A MI T'O FO YUAN HSIANG YING
阿 彌 陀 佛 遠 相 迎。
And may Amita Buddha come from afar to receive me.

KUAN YIN KAN LU SHAH WU T'OU
觀 音 甘 露 灑 吾 頭。
May Avalokitesvara's Amṛta be sprinkled on my head,

SHIH CHIH CHING T'AI AN WO TSU
勢 至 金 臺 安 我 足。
And Mahasthamaprapta's gold platform be set under my feet.

I CHAH NA CHUNG LI WU CHO
一 剎 那 中 離 五 濁。
In a wink I shall leave this world with its five kinds of pollution;

CHU SHEN PEI CH'ING TAO LIEN CH'IH
屈 伸 臂 頃 到 蓮 池。
In a flash I shall reach the Lotus Pond.

佛七儀規 LITURGY FOR SEVEN-DAY RETREAT
大回向 GRAND PARINAMANA

LIEN HUA K'AI HOU CHIEN TZ'U TSUN
蓮 華 開 後 見 慈 尊。
After the lotus blooms fully, I shall see the Kind Honored One,

CH'IN T'ING FA YIN K'O LIAO LIAO
親 聽 法 音 可 了 了。
And in person listen to and hear his voice, indeed, clearly.

WEN I CHI WU WU SHENG JEN
聞 已 即 悟 無 生 忍。
Having heard him I shall rest in the belief in peace beyond Rebirth.

PU WEI AN YANG JU SO P'O
不 違 安 養 入 娑 婆。
Without abandoning Paradise I may re-enter the Saha worlds,

SHAN CHIH FANG PIEN TU CHUNG SHENG
善 知 方 便 度 眾 生。
Well versed in those expediencies to enlighten sentient beings

CH'IAO PA CH'ENG LAO WEI FO SHIH
巧 把 塵 勞 為 佛 事。
And adroitly to convert covert earthly toils to Buddhist service.

WO YUAN JU SZU FO TZU CHIH
我 願 如 斯 佛 自 知。
My wishes, as above, are, of course, known to Buddha

◎ PI CHING TANG LAI TEH CH'ENG CHIU
畢 竟 當 來 得 成 就。○
And will finally, in the future, be realized.

4. Concluding Worship 十頂禮

▽ ◎
I HSIN TING LI HUNG YANG CHING LO T'U
一 心 頂 禮。○ 宏 揚 淨 樂 土。○
Wholeheartedly we honor the one who preached the Pure Paradise,

SHIH CHIA JU LAI CH' IEN PAI I HUA SHEN
釋 迦 如 來。○ 千 百 億 化 身。○
Sakyamuni Tathagata with thousands, millions of Nirmanakayas,

▽ ◎
PIEN FAH CHIEH CHU FU
徧 法 界 諸 佛。○
And all Buddhas throughout Dharmaksetra.

▽
I HSIN TING LI CH'ANG CHI KUANG CHING T'U
一 心 頂 禮。○ 常 寂 光 淨 土。○
Wholeheartedly we honor Amita Tathagata of the Pure Land

A MI T'O JU LAI CH'ING CHING MIAO FA SHEN
阿 彌 陀 如 來。○ 清 淨 妙 法 身。○
of Permanent Peace and Glory with pure and excellent Dharmakaya

▽
PIEN FA CHIEH CHU FO
徧 法 界 諸 佛。○
And all Buddhas throughout Dharmaksetra.

I HSIN TING LI SHIH PAO CHUANG YEN T'U
一 心 頂 禮。實 報 莊 嚴 土。
Wholeheartedly we honor Amita Tathagata of the Glorious Land

A MI T'O JU LAI WEI CH'EN HSIANG HAI SHEN
阿 彌 陀 如 來。微 塵 相 海 身。
of Real Reward, whose great being manifests as tiniest motes,

PIEN FA CHIEN CHU FO
徧 法 界 諸 佛。
and all Buddhas throughout Dharmaksetra.

I HSIN TING LI FANG PIEN SHENG CHU T'U
一 心 頂 禮。方 便 聖 居 土。
Wholeheartedly we honor Amita Tathagata of the Expedient Land

A MI T'O JU LAI HSIEH T'O HSIANG YEN SHEN
阿 彌 陀 如 來。解 脫 相 嚴 身。
dwelt in by the saints, whose glorious being manifests in the form

PIEN FA CHIEH CHU FO
徧 法 界 諸 佛。
of liberation, and all Buddhas throughout Dharmaksetra.

I HSIN TING LI HSI FANG AN LO T'U
一 心 頂 禮。西 方 安 樂 土。
Wholeheartedly we honor Amita Tathagata of the Western Paradise

A MI T'O JU LAI TA CH'ENG KEN CHIEH SHEN
阿彌陀如來。大 乘 根 界 身。
with entity rooted in the Mahayana realm,

PIEN FA CHIEH CHU FO
徧 法 界 諸 佛。
And all Buddhas throughout Dharmaksetra.

I HSIN TING LI HSI FANG AN LO T'U
一 心 頂 禮。西 方 安 樂 土。
Wholeheartedly we honor Amita Tathagata of the Western Paradise,

A MI T'O JU LAI SHIH FANG HUA WANG SHEN
阿彌陀如來。十 方 化 往 身。
Who manifests himself in all places,

PIEN FA CHIEH CHU FO
徧 法 界 諸 佛。
And all Buddhas throughout Dharmaksetra.

I HSIN TING LI HSI FANG AN LO T'U
一 心 頂 禮。西 方 安 樂 土。
Wholeheartedly we honor the Sutras of the Western Paradise,

CHIAO HENG LI SAN CHING CHI YI CHEN HSUEN
教 行 理 三 經。及 依 正 宣
for the triad of Preaching, Practice and Principle, and the revered
Dharma throughout Dharmaksetra, as expounded both

YANG PIEN FA CHIEH TSUN FA
揚。徧 法 界 尊 法。
indirectly and directly.

I HSIN TING LI HSI FANG AN LO T'U KUAN
一 心 頂 禮。西 方 安 樂 土。觀
Wholeheartedly we honor Avalokitesvara Bodhisattva of the Western

SHIH YIN P'U SA WAN YI TZU CHING SHEN
世 音 菩 薩。萬 億 紫 金 身。
Paradise with myriads and millions of entities in purple-gold

PIEN FAH CHIEH P'U SA MO HO SA
徧 法 界 菩 薩 摩 訶 薩。
And all Bodhisattvas Mahasattvas throughout Dharmaksetra.

YI HSIN TING LI HSI FANG AN LO T'U
一 心 頂 禮。西 方 安 樂 土。
Wholeheartedly we honor Mahasthamaprapta Bodhisattva of the

TA SHIH CHIH P'U SA WU PIEN KUANG CHIH SHEN
大 勢 至 菩 薩。無 邊 光 熾 身。
Western Paradise, the boundless, radiant, illumined being,

PIEN FAH CHIEH P'U SA MO HO SA
徧 法 界 菩 薩 摩 訶 薩。
And all Bodhisattvas Mahasattvas throughout Dharmaksetra.

YI HSIN TING LI HSI FANG AN LO T'U
一 心 頂 禮。西 方 安 樂 土。
Wholeheartedly we honor the great pure congregation of the

CH'ING CHING TA HAI CHUNG MAN FEN ER YEN
清 淨 大 海 眾。滿 分 二 嚴
Western Paradise, Beings fully adorned with bliss and wisdom,

SHEN PIEN FAH CHIEH SHENG CHUNG
身。徧 法 界 聖 眾。
and all the saints throughout Dharmaksetra.

5. 三皈依 Three Refuges

TZU KUEI I FO TANG YUAN CHUNG SHENG
自 皈 依 佛。當 願 眾 生。
I take refuge in Buddha, wishing all sentient beings to understand

T'I CHIEH TA TAO FA WU SHANG HSIN
體 解 大 道。發 無 上 心。
the great Doctrine and make the superlative resolve.

TZU KUEI I FA TANG YUAN CHUNG SHENG
自 皈 依 法。當 願 眾 生。
I take refuge in Dharma, wishing all sentient beings to penetrate

SHEN JU CHING TSANG CHIH HUEI JU HAI
深 入 經 藏。智 慧 如 海。
the Sutra Pitaka with wisdom as unfathomable as the ocean.

TZU KUEI I SENG TANG YUAN CHUNG SHENG
自 皈 依 僧。當 願 眾 生。
I take refuge in Sangha, wishing all sentient beings to

T'UNG LI TA CHUNG I CH'IEH WU AI
統 理 大 眾。一 切 無 礙。
harmonize general multitudes, without any obstruction whatsoever,

HO NAN SHENG CHUNG
和 南 聖 眾。
and to respect the sacred Sangha.

6. 代怨親禮佛

Worship to Buddhas for Past Friends and Foes

維那師呼 Celebrant Intoning:

KO JEN TAI WEI FU MU SHIH CHANG CHI LI CHIEH
各 人 代 為 父 母 師 長。暨 歷 劫
Let each of us, for the sake of his parents, teachers, elders and

YUAN CH'IN LI FO SAN PAI CH'IU SHENG CHING T'U
怨 親。禮 佛 三 拜。求 生 淨 土。
past friends and foes, worship Buddhas with three prostrations
and pray to be reborn in the Pure Land.

眾答 Congregation Responding:

A MI T'O FO
阿 彌 陀 佛 (隨即拜下)(Followed by Prostration)
Amita Buddha.

師再呼 Celebrant Repeating:

◎
CH'IU SHENG CHING T'U

求 生 淨 土

Pray to be reborn in the Pure Land.

衆再答 Congregation Responding Again:

A MI T'O FO

阿 彌 陀 佛 (隨即拜下)(Followed by Prostration)

師三呼 Celebrant Intoning for the Third Time:

◎
CH'IU SHENG CHING T'U

求 生 淨 土

衆三答 Congregation Responding for the Third Time:

A MI T'O FO

阿 彌 陀 佛 (隨即拜下)(Followed by Prostration)

7. 普賢警衆偈 Samantabhadra's Admonition

維那師呼 Celebrant Intoning:

SHIH JIH I KO MING I SUI CHIEN
是 日 已 過。 命 亦 隨 滅。

This day is done and life dwindles accordingly.

JU SHAO SHUI YU SZU YU HO LO TA CHUNG
如 少 水 魚。斯 有 何 樂。大 眾
Like fish with little water, what joy is there! Let all of us

TANG CH'IN CHING CHIN JU CHIU T'OU JAN
當 勤 精 進。如 救 頭 燃。
Endeavor for good progress, As if to fight a fire burning on
one's own head.

TAN NIEN WU CH'ANG SHEN WU FANG I
但 念 無 常。慎 勿 放 逸。
Just keep impermanence in mind, And guard against looseness
and indifference

衆答 Congregation Responding:

A MI T'O FO
阿 彌 陀 佛
Amita Buddha.

8. 問訊 Bow

佛七圓滿日佛前大回向後禮祖

HOMAGE TO THE PATRIARCHS
ON THE FINAL DAY OF SEVEN-DAY RETREAT
AFTER GRAND PARINAMANA

三皈依畢，再三拜。鳴大磬三聲，維那師呼：

After the Three Refuges and three Prostrations, the large bell-gong is sounded three times, and the Celebrant intones:

TING LI HSI T'IEN TUNG T'U LI TAI TSU SHIH
頂 禮 西 天 東 土 歷 代 祖 師。
We honor the Patriarchs of the West and the East of all
generations.

TING LI T'IEN HSIA HUNG TSUNG YEN CHIAO CHU
頂 禮 天 下 宏 宗 演 教 諸
We honor all the great learned ones in the world who propagate

TA SHAN CHIH SHIH
大 善 知 識。
Amidism and spread the teaching.

TING LI CH'U TSU LU SHAN TUNG LIN YUAN KUNG
頂 禮 初 祖 廬 山 東 林 遠 公
We honor the first Patriarch Grand Master Hui Yuan of Tang Lin

TA SHIH
大 師。
Temple in Lushan,

TING LI ER TSU CH'ANG AN KUANG MING TAO
頂 禮 二 祖 長 安 光 明 導
We honor the second Patriarch Grand Master Shan Tao of Kuang

KUNG TA SHIH
公 大 師。
Ming Temple in Changan.

TING LI SAN TSU NAN YUE PO CHOU YUAN KUNG
頂 禮 三 祖 南 嶽 般 舟 遠 公
We honor the third Patriarch Grand Master Cheng Yuan of Po

TA SHIH
大 師。
Chou Temple in Nan Yue.

TING LI SZU TSU WU T'AI CHU LIN CHAO KUNG
頂 禮 四 祖 五 臺 竹 林 照 公
We honor the fourth Patriarch Grand Master Fa Chao of Chu Lin

TA SHIH
大 師。
Temple in Wu T'ai.

TING LI WU TSU HSIN TING WU LUNG K'ANG KUNG
頂 禮 五 祖 新 定 烏 龍 康 公
We honor the fifth Patriarch Grand Master Shao K'ang of Wu

TA SHIH
大 師。
Lung Temple in Hsinting.

TING LI LIU TSU HANG CHOU YUNG MING SHOU
頂 禮 六 祖 杭 州 永 明 壽
We honor the sixth Patriarch Grand Master Yen Shou of Yung Ming

KUNG TA SHIH
公 大 師。
Temple in Hangchow.

TING LI CH'I TSU HANG CHOU CHAO CH'ING CH'ANG
頂 禮 七 祖 杭 州 昭 慶 常
We honor the seventh Patriarch Grand Master Hsing Ch'ang of

KUNG TA SHIH
公 大 師。
Chao Ch'ing Temple in Hangchow.

TING LI PA TSU HANG CHOU YUN CH'I HUNG KUNG
頂 禮 八 祖 杭 州 雲 棲 宏 公
We honor the eighth Patriarch Grand Master Chu Hung of Yun

TA SHIH
大 師。
Ch'i Temple in Hangchow.

TING LI CHIOU TSU PEI T' IEN MU LING FENG
頂 禮 九 祖 北 天 目 靈 峯
We honor the ninth Patriarch Grand Master Chih Hsiu of Ling

HSIU KUNG TA SHIH
旭 公 大 師。
Feng Temple in North T'ien Mu.

TING LI SHIH TSU YU SHAN P'U JEN TS'E KUNG
頂 禮 十 祖 虞 山 普 仁 策 公
We honor the tenth Patriarch Grand Master Hsing Ts'e of P'u

TA SHIH
大 師。
Jen Temple in Yu Shan.

TING LI SHIH I TSU HANG CHOU FAN T'IEN HSIEN
頂 禮 十 一 祖 杭 州 梵 天 賢
We honor the eleventh Patriarch Grand Master Shih Hsien of

KUNG TA SHIH
公 大 師。
Fan T'ien Temple in Hangchow.

TING LI SHIH ER TSU HUNG LO TZU FU HSIN KUNG
頂 禮 十 二 祖 紅 螺 資 福 醒 公
We honor the twelfth Patriarch Grand Master Chi Hsin of Tzu

TA SHIH
大 師。
Fu Temple in Hung Lo.

TING LI SHIH SAN TSU SU CHOU LING YEN SHENG
頂 禮 十 三 祖 蘇 州 靈 巖 聖
We honor the thirteenth Patriarch Grand Master Yin Kuang of

LIANG YIN KUNG TA SHIH
量 印 公 大 師。
Ling Yen Temple in Soochow.

TING LI KU CHIN LIEN SHE TSUNG SHIH
頂 禮 古 今 蓮 社 宗 師。
We, honor Amidist Masters of the Past and the Present.

▽ ◎
TING LI CHU CH'I HO SHANG
頂 禮 主 七 和 尚。
We honor the Most Reverend Master in charge of the Retreat.

祝聖普佛儀規

LITURGY OF GENERAL WORSHIP OF BUDDHAS
AND BODHISATTVAS

釋迦文佛聖誕祝儀

WORSHIP ON FEAST DAY OF SAKYAMUNI BUDDHA

四月八日 The 8th Day of the 4th Moon

十二月八日 The 8th Day of the 12th Moon

(1) 戒定香讚 Incense Anthem "CHIEH TING"

CHIEH TING CHEN HSIANG FEN CH'I CH'UNG
戒 定 真 香。 焚 起 衝
Incense for discipline and serenity burns to reach heavens above.

T'IEN SHANG TI TZU CH' IEN CH'ENG
天 上。 弟 子 虔 誠。
We, the disciples devout,

JE TSAI CHIN LU SHANG CH'ING K'E FEN
熬 在 金 爐 上。 頃 刻 紛
Offer it on an exquisite censer. Instantaneously

YUN CHI PIEN MAN SHIH FANG
紆。 即 徧 滿 十 方。
and suffusively It has permeated all places.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
HSI JIH YEH SHU MIEN NAN HSIAO TSAI CHANG
昔 日 耶 輸。 免 難 消 災 障。
In the past Yasodhara avoided calamities and averted disasters.

| ○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSIANG YUN KAI P'U SA MO HO SA
南 無 香 雲 蓋 菩 薩 摩 訶 薩。
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

| ○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSIANG YUN KAI P'U SA MO HO SA
南 無 香 雲 蓋 菩 薩 摩 訶 薩。
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies

| ○ | ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSIANG YUN KAI P'U SA MO HO SA
南 無 香 雲 蓋 菩 薩 摩 訶 薩。
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

(2) 念誦 Recitation

NA MO LENG YEN HUI SHANG FO P'U SA (3 times)
南 無 楞 嚴 會 上 佛 菩 薩 (三 稱)
Blessed be Buddhas and Bodhisattvas in Surangama Assembly.

The Sitatapatrosnisa Dharani

See Page 4.

楞嚴咒 見第4頁

Prajnaparamita Hrdaya Sutra

See Page 45.

般若波羅密多心經 見第45頁

MO HO PO JE PO LO MI TO (3 times)
摩訶般若波羅密多 (三稱)
Mahaprajnaparamita.

(3) 讚頌 Praise of Buddha

FO PAO TSAN WU CH'IUNG
佛寶讚無窮。
May Buddha the most precious be praised without end.

KUNG CH'ENG WU LIANG CHIEH CHUNG
功成無量劫中。
His success was achieved through countless eons.

WEI WEI CHANG LU TZU CHIH JUNG
巍巍丈六紫金容。
Majestically, sixteen feet tall and purplish gold in color,

CHUEH TAO HSUEH SHAN FUNG
覺道雪山峯。
He realized enlightenment by snowy mountain peaks.

MEI CHI YU NAO KUANG TS'AN LAN
眉際玉毫光燦爛。
Between eyebrows his white curls emit rays with brilliance

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CHAO K'AI LIU TAO HUN HENG
照 開 六 道 昏 蒙。

To shine and pierce the darkness of the six paths of existence.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
LUNG HUA SAN HUI YUAN HSIANG FUNG
龍 華 三 會 願 相 逢。

In the three assemblies, under dragon flower trees, we wish to meet

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
YEN SHUO FA CHEN TSUNG
演 說 法 真 宗。

When the truth of the Dharma is preached;

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
LUNG HUA SAN HUI YUAN HSIANG FUNG
龍 華 三 會 願 相 逢。

In the three assemblies, under dragon-flower trees, we wish to meet

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
YEN SHUO FA CHEN TSUNG
演 說 法 真 宗。

When the truth of the Dharma is preached.

▽ | | ○ | | ○ | | ○ | | ○ | | ○ | |
T' IEN SHANG T' IEN HSIA WU JU FO
天 上 天 下 無 如 佛。

In heaven and on earth none resembles Buddha.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
SHIH FANG SHIH CHIEH I WU PI
十 方 世 界 亦 無 比。

In all worlds everywhere none is comparable.

○ | ○ | ○ | ○ |
SHIH CHIEN SUO YU WO CHIN CHIEN
世 間 所 有 我 盡 見。

Everything in the world I have seen without exception,

○ | ○ | ○ | ○ |
I CH'IEH WU YU JU FO CHEH
一 切 無 有 如 佛 者。

And there is nothing whatsoever like Buddha.

○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
NA MO SUO P'O SHIH CHIEH SAN CHIEH TAO SHIH
南 無 娑 婆 世 界。三 界 導 師。

Blessed be the Master of this Saha World and the three realms,

○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
SZU SHENG TZ'U FU JEN T' IEN CHIAO CHU
四 生 慈 父。人 天 教 主。

Benevolent Father to all beings, Founder of the religion,

○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
SAN FI HUA SHENG PEN SHIH SHIH CHIA MOU
三 類 化 身。本 師 釋 迦 牟

Our own Master, Sakyamuni Buddha, in three Categories of
Metamorphosis.

○ | ○
NI FO
尼 佛。

(4) 繞念 Circumambulation and Invocation

NA MO PEN SHIH SHIH CHIA MOU NI FO
南 無 本 師 釋 迦 牟 尼 佛。

Blessed be our own Master Sakyamuni Buddha.

(Many, many times)(數百千聲)

(5) 拜願 Antiphonal Chants and Alternate Prostration^s

NA MO PEN SHIH SHIH CHIA MOU NI FO (12 times)
南 無 本 師 釋 迦 牟 尼 佛。 (十二拜)
Blessed be our own Master Buddha Sakyamuni.

NA MO WEN SHU SHIH LI P'U SA (3 times)
南 無 文 殊 師 利 菩 薩 (三拜)
Blessed be Bodhisattva Manjusri.

NA MO P'U HSIEN P'U SA (3 times)
南 無 普 賢 菩 薩 (三拜)
Blessed be Bodhisattva Samantabhadra.

NA MO MI LE P'U SA (3 times)
南 無 彌 勒 菩 薩 (三拜)
Blessed be Bodhisattva Maitreya.

NA MO SHIH FANG P'U SA MO HO SA (3 times)
南 無 十 方 菩 薩 摩 訶 薩 (三拜)
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三皈依 Three Refuges

◎
ㄋ ㄘ ㄍ ㄈ ㄘ ㄍ ㄍ ㄍ ㄍ
TZU KUEI I FO TANG YUAN CHUNG SHENG
自 皈 依 佛。 當 願 眾 生。
I take refuge in Buddha, wishing all sentient beings

◎
ㄍ ㄘ ㄍ ㄍ ㄍ ㄍ ㄍ ㄍ ㄍ
T'I CHIEH TA TAO FA WU SHANG HSIN
體 解 大 道。 發 無 上 心。
to understand the great Doctrine and make the superlative resolve.

ㄋ | 古 古 | 古 | 古 古 | 古 古 |
 TZU KUEI I FA TANG YUAN CHUNG SHENG
 自 皈 依 法。當 願 眾 生。
 I take refuge in Dharma, wishing all sentient beings

古 | 古 古 | 古 | 古 | 古 ○ 古
 SHEN JU CHING TSANG CHIH HUI JU HAI
 深 入 經 藏。智 慧 如 海。
 to penetrate the Sutra Pitaka with wisdom as unfathomable as
 the ocean.

ㄋ | 古 古 | 古 | 古 古 | 古 古 |
 TZU KUEI I SENG TANG YUAN CHUNG SHENG
 自 皈 依 僧。當 願 眾 生。
 I take refuge in Sangha, wishing all sentient beings

古 | 古 古 | 古 | 古 古 | 古 古 |
 T'UNG LI TA CHUNG I CH'IEH WU AI
 統 理 大 眾。一 切 無 礙。
 to harmonize multitudes in general, without any obstruction
 whatsoever,

古 | 古 ○ 古
 HO NAN SHENG CHUNG
 和 南 聖 眾。
 and to respect the sacred Sangha.

藥師佛聖誕祝儀

WORSHIP ON FEAST DAY OF
BHAIJAGURU VAIDURYAPRABHASA

九月三十日 The 30th Day of the 9th Moon

(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁
"CHIEH TING" See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁
An Act of Buddha Worship and General Repentence:
See Page 98.

(3) 讚頌 Praises

YAO SHIH FO YEN SHOU WANG
藥 師 佛 延 壽 王。

Healing Master Buddha, the King who prolongs life,

KUANG LIN SHUI YUEH T'AN CH'ANG
光 臨 水 月 壇 場。

Bless us by descending to the pure and bright Mandala.

PEI HSIN CHIU K'U CHIANG CHI HSIANG
悲 心 救 苦 降 吉 祥。

Compassionately he saves those in distress and showers blessings,

MIEN NAN HSIAO TSAI CHANG
免 難 消 災 障。

Sparing calamities and eliminating catastrophes.

TS'AN HUI T'AN NA SAN SHIH TSUI
懺 悔 壇 那 三 世 罪。

Repenting donors' past, present and future iniquities,

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 YUEN CHI FU SHOU MIEN CHANG
 願 祈 福 壽 綿 長。
 We wish and pray for continued blessings and longevity.

○ | | | ○ | | | ○ | | | ○ | | | ○ | | |
 CHI HSIN KAO CHAO MU EM KUANG
 吉 星 高 照 沐 恩 光。
 May lucky stars shine high above and shed benevolent light;

○ | | | ○ | | | ○ | | | ○ | | | ○ | | | ○ | | | ○ | | |
 JU I PAO AN K'ANG
 如 意 保 安 康。
 Grant all our wishes and keep us secure and healthy.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
 CHI HSIN KAO CHAO MU EN KUANG
 吉 星 高 照 沐 恩 光。
 May lucky stars shine high above and shed benevolent light;

○ | | | ○ | | | ◎ | | | ○ | | ○ | | ○ | | ○ | |
 JU I PAO AN K'ANG
 如 意 保 安 康。
 Grant all our wishes and keep us secure and healthy.

▽ | | | ○ | | | ○ | | ○ | | ◎ | | |
 YAO SHIH JU LAI LIU LI KUANG
 藥 師 如 來 琉 璃 光。
 Healing Master, Tathagata, Vaiduryaprabhasa,

○ | | | ○ | | | ○ | | | ○ | | | ○ | | |
 YEN WANG CHUANG YEN WU TENG LUN
 皎 網 莊 嚴 無 等 倫。
 Whose glorious blazing nets for adornment are peerless,

○ | | ○ | | ○ | ○ | ○ | |
 WU PIEN HENG YUEN LI YU CH'ING
 無 邊 行 願 利 有 情。

Through limitless achievement and vows to benefit sentient beings,

○ | | ○ | | ○ | ○ | ○ | |
 KE SUI SO CH'IU CHIEH PU TUEI
 各 遂 所 求 皆 不 退。

Secures for everyone what he seeks, and none suffers retrogression.

▽
 ○ | | ○ | | ○ | | ○ | ◎ | |
 NA MO TUNG FANG CHING LIU LI SHIH CHIE
 南 無 東 方 淨 琉 璃 世 界。

Blessed be the One in the Eastern World of Pure Vaidurya,

○ | | ○ | | ○ | ○ | ○ | ○ |
 HSIAO TSAI YEN SHOU YAO SHIH FO
 消 災 延 壽 藥 師 佛。

The Calamity-Averting and Life-Prolonging Healing Master Buddha.

(4) 繞念 Circumambulation and Invocation

NA MO HSIAO TSAI YEN SHOU YAO SHIH FO
 南 無 消 災 延 壽 藥 師 佛。

Blessed be the Calamity-Averting and Life-Prolonging Healing Master Buddha.

(Many times) (數百千聲)

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
 南 無 本 師 釋 迦 牟 尼 佛。(三拜)

Blessed be our own Master Sakyamuni Buddha.

NA MO HSIAO TSAI YEN SHOU YAO SHIH FO
南 無 消 災 延 壽 藥 師 佛。○
Blessed be the Calamity-Averting and Life-Prolonging Healing
Master Buddha.
(12 times)(十二拜)

NA MO JI KUANG PIEN CHAO P'U SA (3 times)
南 無 日 光 徧 照 菩 薩。○ (三拜)
Blessed be Suryavairocana(Sun-Light-Shines-on-All) Bodhisattva.

NA MO YUEH KUANG PIEN CHAO P'U SA (3 times)
南 無 月 光 徧 照 菩 薩。○ (三拜)
Blessed be Candravairocana (Moon-Light-Shines-on-All)
Bodhisattva.

NA MO YAO SHIH HAI HUI FO P'U SA (3 times)
南 無 藥 師 海 會 佛 菩 薩。○ (三拜)
Blessed be Buddhas and Bodhisattvas in the great congregation
of the Healing Master.

(6) 三 皈 依 Three Refuges

見第 226 頁 See Page 226.

阿彌陀佛聖誕祝儀

WORSHIP ON FEAST DAY OF AMITA BUDDHA

十一月十七日 The 17th Day of the 11th Moon

(1) 香 讚 Incense Anthem

戒定香讚 見第 221 頁

"CHIEH TING" See Page 221.

(2) 念誦 Recitation

NA MO LIEN CH'IH HAI HUEI FO P'U SA (3 times)
南 無 蓮 池 海 會 佛 菩 薩 〇 (三 拜)
Blessed be Buddhas and Bodhisattvas in the vast Assembly of
the Lotus Pond.

Amita Sutra Spoken by Buddha See Page 68.

佛說阿彌陀經 見第 68 頁

Rebirth Dharani(Three times) See Page 43.

往生咒 (三遍) 見第 95 頁

(3) 讚頌 Praise of Amita Buddha

MI T'O FO TA YUAN WANG
彌 陀 佛 大 願 王 〇
Amita Buddha, the Lord with the greatest wishes,

TZ'U PEI HSI SHE NAN LIANG
慈 悲 喜 捨 難 量 〇
His mercy, compassion, delight and abandonment immeasurable,

MEI CHIEN CH'ANG FANG PAI HAO KUANG
眉 間 常 放 白 毫 光 〇
Between his eyebrows always emits white-curved radiance.

○ | | ○ | | ○ | | ○ | | ○ | ○ | | ⊙ | ○ | | ○ |
TU CHUNG SHENG CHI LO PANG
度 眾 生 極 樂 邦。

He delivers sentient beings so they may enter his Paradise,

○ | ○ | ○ | | | ○ | | ○ | | ○ | | ○ | | ⊙ | ○ | | ○ |
PA TE CH'IH CHUNG LIEN CHIOU P'ING
八 德 池 中 蓮 九 品。

Where the pond of eight-virtue water grows lotuses of nine grades

○ | ○ | ○ | | | ○ | | ○ | | ○ | | | ○ | | | ○ | | |
CH'I PAO MIAO SHU CH'ENG HANG
七 寶 妙 樹 成 行。

And where marvelous seven-jewelled trees form rows.

○ | | ○ | | ○ | | ○ | | ○ | | | ○ | | |
JU LAI SHENG HAO JO SHUAN YANG
如 來 聖 號 若 宣 揚。

If the Tathagata's sacred epithets are propagated,

○ | | | ○ | | | ○ | | | ○ | | | ⊙ | ○ | | | ○ | | |
CHIE YIN WANG HSI FANG
接 引 往 西 方。

He will receive us and lead us to his Western Paradise.

○ | ○ | ○ | | | ○ | | ○ | | | ○ | | |
MI T'O SHENG HAO JO CH'ENG YANG
彌 陀 聖 號 若 稱 揚。

If Amita Buddha's holy name is invoked and praised,

○ | | | ○ | | | ⊙ | | | ○ | | | ○ | | | ○ | | |
T'UNG YUAN WANG HSI FANG
同 願 往 西 方。

We all hope to go to his Western Paradise.

祝聖普佛儀規 LITURGY OF GENERAL WORSHIP ON FEAST DAYS
阿彌陀佛聖誕 OF AMITA BUDDHA

A MI T'O FO SHEN CHING SE
 阿 彌 陀 佛 身 金 色。

Amida Buddha all in golden color,

HSIANG HAO KUANG MING WU TENG LUN
 相 好 光 明 無 等 倫。

With form, features and radiance unequalled,

PAI HAO WAN CHUAN WU HSU MI
 白 毫 宛 轉 五 須 彌。

White curls winding like the five Sumeru Mountains

KAN MU CH'ENG CH'ING SZU TA HAI
 紺 目 澄 清 四 大 海。

And purple eyes as clear as the four great seas.

KUANG CHUNG HUA FO WU SHU I
 光 中 化 佛 無 數 億。

In his aura are transformed Buddhas in countless millions

HUA P'U SA CHUNG I WU PIEN
 化 菩 薩 眾 亦 無 邊。

And transformed Bodhisattvas, also, in limitless number;

SZU SHIH PA YUAN TU CHUNG SHENG
 四 十 八 願 度 眾 生。

Forty-eight vows he made to enlighten sentient beings

○ | | ○ | | ○ | ○ | ○ | |
CHIU P'ING HSIEN LING TENG PI AN
九 品 咸 令 登 彼 岸。
And to enable all nine grades to reach the other shore.

* * *

▽
○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSI FANG CHI LO SHIH CHIEH
南 無 西 方 極 樂 世 界。
Blessed be the Most Compassionate One of the Western Paradise,

○ | | ○ | | ○ | | ○ | | ○ | |
TA TZ'U TA PEI A MI T'O FO
大 慈 大 悲。阿 彌 陀 佛。
Amita Buddha.

(4) 繞念 Circumambulation and Invocation

| ○
NA MO A MI T'O FO (Many, many times)
南 無 阿 彌 陀 佛 (數百千聲)
Blessed be Amita Buddha.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。(三拜)
Blessed be our own Master Sakyamuni Buddha.

NA MO A MI T'O FO (12 times)
南 無 阿 彌 陀 佛。(十二拜)
Blessed be Amita Buddha.

NA MO KUAN SHIH YIN P'U SA (3 times)
南 無 觀 世 音 菩 薩。 (三拜)
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA (3 times)
南 無 大 勢 至 菩 薩。 (三拜)
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH'ING CHING TA HAI CHUNG P'U SA
南 無 清 淨 大 海 眾 菩 薩。
Blessed be all Bodhisattvas in the great pure congregations.
(3 times)(三拜)

(6) 三皈依 Three Refuges

見第 226 頁 See Page 226.

彌勒佛聖誕祝儀

WORSHIP ON FEAST DAY OF MAITREYA

正月初一日 The 1st Day of the 1st Moon

(1) 香讚 Incense Anthem

寶鼎香讚 見第 2 頁 "PAO TING" See Page 2.

(2) 念誦 Recitation

與釋迦佛誕同 Same as that on Feast Day of

楞嚴咒心經 Sakyamuni Buddha,

見第 4, 45 頁 See Page 4, 45.

(3) 讚頌 Praises

MI LO FO HUA CH'IH TAI
彌勒佛 化 痴 呆。

Maitreya, the future Buddha, disguised himself as a fool;

CHIEH T'OU SHANG TENG KE JEN LAI
街 頭 上 等 個 人 來。

On the street he waited for someone to come.

SHOU T'I PU TAI HSIAO YING SAI
手 提 布 袋 笑 盈 腮。

Carrying a cloth sack and smiling from ear to ear,

CHANG HAI K'OU CH'ANG HSIN HUAI
張 海 口 暢 心 懷。

He kept a wide open mouth and a merry heart.

SAN CHIEH WU AN PU K'E CHU
三 界 無 安 不 可 住。

The three realms of existence are unsafe to inhabit.

CHI SHIH T'IEH SHU HUA K'AI
幾 時 鐵 樹 花 開。

When will iron trees be in blossom?

○ | | ○ | | ○ | | ○ | | ○ | |
CH'ANG JIH WEN TSO TAI TANG LAI
常 日 穩 坐 待 當 來。
Everyday he sits tight to await the future,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
PU CH'U SHANG LIEN T'AI
補 處 上 蓮 臺。
When he will take his right place on the lotus terrace.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CH'ANG JIH WEN TSO TAI TANG LAI
常 日 穩 坐 待 當 來。
Everyday he sits tight to await the future,

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
PU CH'U SHANG LIEN T'AI
補 處 上 蓮 臺。
When he will take his right place on the lotus terrace.

* * *

▽ | | ○ | | ○ | | ○ | | ◎ | |
KUO CH'U TS'ENG TSO CHIH KUANG HSIEN
過 去 曾 做 智 光 仙。
In the past he was Rsi Jnanaprabha(Wisdom-Light Fairy),

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
TA TZ'U SAN MEI MIAO NAN HSUAN
大 慈 三 昧 妙 難 宣。
Whose great-mercy Samadhi is fabulous beyond description.

祝聖普佛儀規 LITURGY OF GENERAL WORSHIP ON FEAST DAYS
彌勒佛聖誕 OF MAITREYA, THE FUTURE BUDDHA

○ | | ○ | | ○ | | ○ | |
CHUANG YEN NAN YOU HAI AN KUO |
莊 嚴 南 有 海 岸 國。○
He adorned the land on the shore of Jambudvīpa,

○ | | ○ | | ○ | | ○ | | ○ | |
PU CH'U SHANG SHENG TOU HSUAI T'IENT
補 處 上 生 兜 率 天。○
And will take his right place and ascend to Tusita heaven.

○ | | ○ | | ○ | | ○ | | ○ | |
HSIN SHIH YUEN MING SHIH FANG CHIEH
心 識 圓 明 十 方 界。○
His mind and cognition proved perfect and bright everywhere.

○ | | ○ | | ○ | | ○ | | ○ | |
HSING HSIU KUNG TE I SHIH YUEN
性 修 功 德 一 時 圓。○
By nature he cultivated and perfected merits and virtues together.

○ | | ○ | | ○ | | ○ | | ○ | |
CHI TO LEI YUEN WAN SHENG PI
幾 多 內 院 往 生 輩。○
So many are those who will be reborn into the Tusita inner court

○ | | ○ | | ○ | | ○ | | ○ | |
HUEI CHI LUNG HUA SHOU CHIH HSIEN
會 啟 龍 華 授 記 先。○
And, at the Dragon Flower assembly, be the first to be predestined
for Buddhahood

*

✽

*

◡
○ || ○ | | ○ | ◎ || ○ | | ○ | ○ ||
NA MO TOU SHUAI NEI YUEN WAN TEH CHOU YUEN
南 無 兜 率 內 院。萬 德 周 圓。
Blessed be the one in the Tusita inner court, with all virtues
perfect,

○ | | ○ | ○ || ○ | | ○ | ○ ||
WEI CHU PU CH'U TANG LAI HSIA SHENG
位 居 補 處。當 來 下 生。
In the position to fill the vacancy as the incoming future

◡
○ | | ○ | ◎
MI LO TSUN FO
彌 勒 尊 佛。
Buddha, the honored Maitreya.

(4) 繞念 Circumambulation and Invocation

| ○
NA MO TANG LAI HSIA SHENG MI LO FO
南 無 當 來 下 生 彌 勒 佛。
Blessed be Maitreya, the incoming future Buddha.
(Many, many times)(數百千聲)

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH SHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。(三拜)
Blessed be our own Master Sakyamuni Buddha,

NA MO TANG LAI HSIA SHENG MI LO FO (12 times)
南 無 當 來 下 生 彌 勒 佛。(十二拜)
Blessed be the Incoming Future Buddha Maitreya.

NA MO WEN SHU SHIH LI P'U SA (3 times)
南 無 文 殊 師 利 菩 薩 〇 (三 拜)
Blessed be Manjusri Bodhisattva.

NA MO P'U HSIEN P'U SA (3 times)
南 無 普 賢 菩 薩 〇 (三 拜)
Blessed be Samantabhadra Bodhisattva.

NA MO SHIH FANG P'U SA MO HO SA (3 times)
南 無 十 方 菩 薩 摩 訶 薩 〇 (三 拜)
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三皈依 Three Refuges

見第 226 頁 See Page 226.

觀世音菩薩聖誕祝儀

WORSHIP ON FEAST DAYS OF
AVALOKITESVARA BODHISATTVA

二月十九日，六月十九日，九月十九日

The 19th Day of the 2nd, the 6th and the 9th Moons

(1) 香讚 Incense Anthem

戒定真香 見第 221 頁

"CHIEH TING" See Page 221.

(2) 念誦 Recitations

NA MO TA PEI KUAN SHIH YIN P'U SA (3 times)
南 無 大 悲 觀 世 音 菩 薩。 (三稱)
Blessed be the most compassionate Avalokitesvara Bodhisattva.

大悲咒 (七遍)

Dharani of the Most Compassionate One (7 times)

見第 33 頁

See Page 33.

(3) 讚頌 Praises

P'U SA HAO YUAN T'UNG
菩 薩 號 圓 通。
The Bodhisattva known as the Universally Penetrating One

CHIANG SHENG CH'I PAO LIN CHUNG
降 生 七 寶 林 中。
Was born in the Seven-Precious-Tree Grove.

CH' IEN SHOU CH' IEN YEN MIAO CHEN JUNG
千 手 千 眼 妙 真 容。
With thousand-handed, thousand-eyed wondrous and true features,

TUAN TSUO P'U T'O KUNG
端 坐 普 陀 宮。
He sits augustly in the Puto Palace.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○
YANG LIU CHIH T'OU KAN LU SA
楊 柳 枝 頭 甘 露 灑。
From the willow twig the sweet dew is sprinkled,

| ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
P'U TZU FA CHIEH HSIUN MENG
普 滋 法 界 薰 蒙。
Showering universally various worlds and benefiting all.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CH' IEN TS'ENG LANG T'OU HSIEN SHENG T'UNG
千 層 浪 頭 顯 神 通。
Atop thousands of billowing waves he performed miracles

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
KUANG CHIANG TAO TS'ANG CHUNG
光 降 道 場 中。
And gloriously descended to the Assembly.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CH' IEN TS'ENG LANG T'OU HSIEN SHENG T'UNG
千 層 浪 頭 顯 神 通。
Atop thousands of billowing waves he performed miracles

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
KUANG CHIANG TAO TS'ANG CHUNG
光 降 道 場 中。
And gloriously descended to the Assembly.

*

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KUAN YIN SHIH YUAN MIAO NAN SZU
觀 音 誓 願 妙 難 思。

Avalokitesvara's vows are wonderful and inconceivable.

FU KAN YING CHI PU SHIH SHIH
赴 感 應 機 不 失 時。

His responses always rise to the occasion just in time.

CHIU K'U HSUN SHENG TZ'U HSI T'IEH
救 苦 尋 聲 磁 吸 鐵。

He rescues sufferers by finding their voices, like a magnet
attracting iron.

HSIEN SHEN SHUO FA YUEH YING TZ'U
現 身 說 法 月 映 池。

He preaches by manifesting himself like the moon reflected in
a pond.

CH'EN CH'A KUO CHUNG HSIEN SHIH CHI
塵 刹 國 中 咸 事 濟。

In the innumerable lands and countries things are all successful.

SO P'O CHIEH NEI KENG CH'UI TZ'U
娑 婆 界 內 更 垂 慈。

In this Saha world, furthermore, he showers mercy.

SHEN EN CH'IUNG CHIEH MO NENG TSAN
深 恩 窮 劫 莫 能 讚。

His unfathomable benevolence is beyond praise even through eons.

○ | | ○ | | ○ | ○ | |
CHI MING CH'UN MENG P'U HU CH'IH
冀 愍 羣 萌 普 護 持。

We pray: Have mercy on all beings and protect them all.

▽
○ | | ○ | | ○ | | | ○ | |
NA MO P'U T'O SHAN LIU LI SHIH CHIEH
南 無 普 陀 山。璃 琉 世 界。

Blessed be the One on Mount Puto, the Crystalline World,

○ | | ○ | ○ | | ○ | | ○ | | ○
TA TZ'U TA PEI KUAN SHIH YIN P'U SA
大 慈 大 悲。觀 世 音 菩 薩。

The Most Merciful and Compassionate Avalokitesvara Bodhisattva.

(4) 繞念 Circumambulation and Invocation

| | | ○
NA MO KUAN SHIH YIN P'U SA (Many, many times)
南 無 觀 世 音 菩 薩 (數百千聲)

Blessed be Avalokitesvara Bodhisattva.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO
南 無 本 師 釋 迦 牟 尼 佛。

Blessed be our own Master Sakyamuni Buddha.

(3 times)(三拜)

NA MO A MI T'O FO (3 times)
南 無 阿 彌 陀 佛。(三拜)

Blessed be Amita Buddha.

NA MO KUAN SHIH YIN P'U SA (12 times)
南 無 觀 世 音 菩 薩。 (十二拜)
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA (3 times)
南 無 大 勢 至 菩 薩。 (三拜)
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH'ING CHING TA HAI CHUNG P'U SA
南 無 清 淨 大 海 眾 菩 薩。
Blessed be all Bodhisattvas in the great pure congregation.
(3 times)(三拜)

(6) 三皈依 Three Refuges

見第 226 頁 See Page 226.

普賢菩薩聖誕祝儀

WORSHIP ON FEAST DAY
OF SAMANTABHADRA BODHISATTVA

二月二十一日 The 21st Day of the 2nd Moon

(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁

"CHIEH TING" See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁

An Act of Buddha Worship and General Repentance
See Page 98.

(3) 讚頌 Praises

|| ○ || ○ || ○ | ○ || ● | ○ || ○ |
P'U HSIEN HENG YUAN SHEN
普 賢 行 願 深。

Samantabhadra's achievements and wishes are profound.

○ | ○ | ○ || ○ || ○ || ○ || ○ || ○ || ○ ||
CH'UAN FA P'U T'I TA HSIN
勸 發 菩 提 大 心。

He admonishes people to make the supreme resolve to attain Bodhi.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
SAN HSIEN SHIH TI CHU SHENG LUN
三 賢 十 地 諸 聖 倫。

He enables all those in the three sage states and ten holy stages

○ || ○ || ○ || ○ || ○ || ○ || ○ || ○ || ○ ||
LING CHIEN MI T'O TSUN
令 見 彌 陀 尊。

To see the honored Amita Buddha.

○ | ○ | ○ | | ○ || ○ || ○ || ○ || ○ || ○ || ● | ○ || ○ |
SHIH TA YUAN WANG JO TSUN HSUN
十 大 願 王 若 遵 循。

If the ten kingly vows are followed and carried out,

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ || ○ || ○ | |
LI I FEI FO MO CH'EN
利 益 非 佛 莫 陳。

Benefits can only by Buddhas be told.

祝聖普佛儀規 LITURGY OF GENERAL WORSHIP ON FEAST DAYS
普賢菩薩聖誕 OF SAMANTABHADRA BODHISATTVA

○ | | ○ | | ○ | | ○ | | ○ | |
KUO CHUE YIN HSIN HSIANG FU MING
果 覺 因 心 相 符 泯。

Fruition of enlightenment and cause in the mind both harmonize

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CHENG CH'ING CHING FA SHEN
證 清 淨 法 身。

For realization of the pure, undefiled Dharmakaya.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
KUO CHUE YIN HSIN HSIANG FU MING
果 覺 因 心 相 符 泯。

Fruition of enlightenment and cause in the mind both harmonize

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | |
CHENG CH'ING CHING FA SHENG
證 清 淨 法 身。

For realization of the pure, undefiled Dharmakaya.

* * *

▽
○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
TA HENG P'U SA CH'EN P'U HSIEN
大 行 菩 薩 稱 普 賢。

The Bodhisattva of the greatest achievement, named Samantabhadra,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CH'UNG CH'UNG YUAN HAI HAO WU PIEN
重 重 願 海 浩 無 邊。

With his multitude of vows so vast and boundless,

○ | | ○ | | ○ | ○ | ○ | |
TUAN YEN SHIH TSO LIU YA HSIANG
端 嚴 示 坐 六 牙 象。
Dignifiedly rides a six-tusked elephant.

○ | | ○ | | ○ | ○ | ○ | |
CHIH HUEI HUA SHENG CH'I PAO LIEN
智 慧 化 生 七 寶 蓮。
With wisdom he manifests in the seven-jewelled lotus.

○ | | ○ | | ○ | ○ | ○ | |
I CH'IE SAN MEI CHIE TZU TSAI
一 切 三 昧 皆 自 在。
All his Samadhi serenities are invariably sovereignly free.

○ | | ○ | | ○ | ○ | ◎ | |
PEN LAI MIAO TE CHIN CHOU YUAN
本 來 妙 德 盡 周 圓。
Originally his wonderful virtues are all perfect and complete.

○ | | ○ | | ○ | ○ | ○ | |
PAO WEI LAI TSAN SO P'O HUA
寶 威 來 贊 娑 婆 化。
Augustly he comes to assist in the salvation of the Saha worlds.

○ | | ○ | | ○ | ○ | ○ | |
LIN KAN SHENG T'UNG CHEN TA CH'IEN
靈 感 神 通 震 大 千。
His supernatural responses and powers shake the great cosmos.

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◡
○ | | ○ | | ○ | | ○ | |
NA MO O MEI SHAN YIN SE SHIH CHIEH
南 無 峨 嵋 山。 銀 色 世 界。
Blessed be the One on Omei Mountain, the silver-colored world,

○ | | ○ | | ○ | | ○ | |
TA HENG P'U HSIEN WANG P'U SA
大 行 普 賢 王 菩 薩。
Samantabhadraraja Bodhisattva of the greatest achievement.

(4) 繞念 Circumambulation Invocation

| | ○
NA MO P'U HSIEN WANG P'U SA (Many, many times)
南 無 普 賢 王 菩 薩。(數百千聲)
Blessed be Samantabhadraraja Bodhisattva.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。(三拜)
Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P'U SA (3 times)
南 無 文 殊 師 利 菩 薩。(三拜)
Blessed be Manjusri Bodhisattva.

NA MO P'U SHIEN P'U SA (12 times)
南 無 普 賢 菩 薩。(十二拜)
Blessed be Samantabhadra Bodhisattva.

NA MO MI LE P'U SA (3 times)
南 無 彌 勒 菩 薩 〇 (三 拜)
Blessed be Maitreya Bodhisattva.

NA MO SHIH FANG P'U SA MO HO SA (3 times)
南 無 十 方 菩 薩 摩 訶 薩 〇 (三 拜)
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三皈依 Three Refuges

見第 226 頁 See Page 226.

文殊菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF MANJUSRI BODHISATTVA

四月初四日 The 4th Day of the 4th Moon

(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁
“CHIEH TING” See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁
An Act of Buddha Worship and General Repentence
See Page 98.

(3) 讚頌 Praises

WEN SHU FU FA WANG
文殊輔法王。

Manjusri supports the Dharmaraja

CHIH HUEI FEI FO MO LIANG
智慧非佛莫量。

With wisdom so deep that only Buddhas may fathom it;

YUAN TUN CHIAO CHUNG CHEN HSUAN KANG
圓頓教中振玄綱。

In doctrines of Sudden Perfect Enlightenment, he vitalizes their
subtle tenets,

MIAO I CH'E TI CHANG
妙義徹底彰。

So that their superb meanings can be thoroughly clarified.

WEN CHE CHIH HSIA WANG CH'ING CHIEN
聞者直下亡情見。

His listeners will immediately eliminate their sentient views,

TA PEN P'U T'I TAO CH'ANG
達本菩提道場。

And attain their original nature of Bodhi.

祝聖普佛儀規 LITURGY OF GENERAL WORSHIP ON FEAST DAYS
文殊菩薩聖誕 OF MANJUSRI BODHISATTVA

○ | | ○ | | ○ | | ○ | | ○ | |
YUAN JU SHAN TS'AI MU EN KUANG
願 如 善 財 沐 恩 光。

We wish to be like Sudhana, also showered with favorable light,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CHIOU CHING CHENG CHEN CH'ANG
究 竟 證 真 常。

And finally realize eternal truth.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
YUAN JU SHAN TS'AI MU EN KUANG
願 如 善 財 沐 恩 光。

We wish to be like Sudhana, also showered with favorable light,

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | |
CHIOU CHING CHENG CHEN CH'ANG
究 竟 證 真 常。

And finally realize eternal truth.

※ ※ ※ ※

△
○ | | ○ | | ○ | | ○ | | ◎ | |
CHU TA TZ'U HSIN MIAO CHI HSIANG
具 大 慈 心 妙 吉 祥。

With the greatest benevolent heart, the Wonderful Fortunate One,

○ | | ○ | | ○ | | ○ | | ○ | |
SAN SHIH CHUEH MU CHIH NAN LIANG
三 世 覺 母 智 難 量。

At all times, is the source of enlightenment, his wisdom hardly
measurable.

○ CH' | ○ CH' | ○ CH' |
TSO CH'IH LI CHIEN FAN NAO TUAN
左 持 利 劍 煩 惱 斷。

In his left hand he holds a sharp sword to cut off all klesas;

○ CH' | ○ CH' | ○ CH' |
YOU CHIH CH'ING LIEN TE HSIANG CHANG
右 執 青 蓮 德 相 彰。

In his right hand he holds a blue lotus flower, and virtues manifest
clearly.

○ CH' | ○ CH' | ○ CH' |
K'UNG CH'IAO SHENG SHIH KUNG CH'ENG YU
孔 雀 神 獅 供 乘 馭。

Peacocks and sacred lions allow him to ride on them.

○ CH' | ○ CH' | ○ CH' |
TU LUNG MENG SHOU FU' CH'ING LIANG
毒 龍 猛 獸 伏 清 涼。

Malicious dragons and fierce beasts are domesticated.

○ CH' | ○ CH' | ○ CH' |
T'UNG HSIN WU CHI CHIH CH'UAN HSIEN
童 形 五 髻 知 權 現。

His youthful looks and five topknots are known as transient
manifestation,

○ CH' | ○ CH' | ○ CH' |
PEN SHIH JU LAI HUAN HSI TSANG
本 是 如 來 歡 喜 藏。

And are, fundamentally, Tathagata's delightful treasures.

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○ | | ○ | | ○ | | ○ | | ○ | |
NA MO CH'ING LIANG SHAN CHIN SE SHIH CHIEH
南 無 清 涼 山。 金 色 世 界。
Blessed be the one on the Pure-Cool Mount, the Gold-Colored
World,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
TA CHIH WEN SHU SHIH LI P'U SA
大 智 文 殊 師 利 菩 薩。
The Wisest Manjusri Bodhisattva.

(4) 繞念 Circumambulation and Invocation

| | ○
NA MO MIAO CHI HSIANG P'U SA (Many, many times)
南 無 妙 吉 祥 菩 薩。(數百千聲)
Blessed be the Wonderful Fortunate Bodhisattva.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。(三拜)
Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P'U SA (12 times)
南 無 文 殊 師 利 菩 薩。(十二拜)
Blessed be Manjusri Bodhisattva.

NA MO P'U HSIEN P'U SA (3 times)
南 無 普 賢 菩 薩。(三拜)
Blessed be Samantabhadra Bodhisattva.

NA MO MI LE P'U SA (3 times)
南 無 彌 勒 菩 薩 〇 (三 拜)
Blessed be Maitreya Bodhisattva.

NA MO SHIH FANG P'U SA MO HO SA (3 times)
南 無 十 方 菩 薩 摩 訶 薩 (三 拜)
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三 皈 依 見第 226 頁
Three Refuges See Page 226:

大勢至菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF MAHASTHAMAPRAPTA BODHISATTVA
七月十三日 The 13th Day of the 7th Moon

(1) 香 讚 Incense Anthem

戒定香讚 見第 221 頁
“CHIEH TING” See Page 221.

(2) 念 誦 Recitation

阿彌陀經 見第 68 頁
Amita Sutra See Page 68.

往生咒 見第 95 頁
Rebirth Dharani See Page 95.

(3) 讚頌 Praises

TA SHIH CHIH LI SHENG SHEN
大 勢 至 利 生 深。

Mahasthamaprapta, who benefits all beings profoundly,

CHUAN CHU NIEN FO FA MEN
專 主 念 佛 法 門。

Is in exclusive charge of the Amidist approach.

JU TZU I MU I SHIH TSUN
如 子 憶 母 憶 世 尊。

As a child remembers his mother, we remember the World
Honored One,

CHIH HSIA CHI MENG EN
直 下 即 蒙 恩。

And will immediately receive his blessings.

YIN HSIN KUO CHUEH LIANG HSIANG CH'I
因 心 果 覺 兩 相 契。

When the cause in the mind and the fruition of enlightenment
match each other,

LI K'E FAN PEN HUAN YUAN
立 刻 返 本 還 源。

We will at once return to the root and go back to the source.

○ | | ○ | | ○ | | ○ | | ○ | |
TU SHE LIU KEN MIAO NAN LUN
都 攝 六 根 妙 難 論。

We wish that his complete control of the six organs, so excellent
beyond words,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
YUAN PIEN CHIE LIU TSUN
願 徧 界 流 存。

May penetrate and prevail throughout all realms.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
TU SHE LIU KEN MIAO NAN LUN
都 攝 六 根 妙 難 論。

We wish that his complete control of the six organs, so excellent
beyond words,

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | |
YUAN PIEN CHIE LIU TSUN
願 徧 界 流 存。

May penetrate and prevail throughout all realms.

※ ※ ※ ※

▽
○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
HU KUANG P'U CHAO HO LIN LUNG
慧 光 普 照 何 玲 瓏。

Wisdom light shines everywhere. How delightful it is!

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
SAN T'U T'O K'U TU HAN LING
三 塗 脫 苦 度 含 靈。

Now, those in the three evil paths escape suffering, and sentient
beings are delivered.

○ | | ○ | | ○ | | ○ | | ○ | |
HUA T'AI WU PAI CHIAO HUEI YING
華 臺 五 百 交 輝 映。
Flower platforms numbering five hundred brighten one another.

○ | | ○ | | ○ | | ○ | | ○ | |
FO CH'A SHIH FANG CHIN HSIEN HSING
佛 刹 十 方 盡 現 形。
In Buddhas' countries in all places they invariably manifest;

○ | | ○ | | ○ | | ○ | | ○ | |
HSIN TSO CHEN YAO TA CH'IEN CHIE
行 坐 震 搖 大 千 界。
Either walking or sitting, he shakes the cosmos.

○ | | ○ | | ○ | | ○ | | ○ | |
CHUANG YEN TING CHIH PAO KUANG P'ING
莊 嚴 頂 峙 寶 光 瓶。
Augustly he stands upright the precious light-radiating bottle.

○ | | ○ | | ○ | | ○ | | ○ | |
YUAN T'UNG TZU TSAI YU HO CHENG
圓 通 自 在 由 何 證。
How are universal penetration and sovereign freedom realized?

○ | | ○ | | ○ | | ○ | | ○ | |
CHING NIEN CH'ANG HSING TSUI SHANG SHENG
淨 念 常 惺 最 上 乘。
With pure thought, he is always aware of the highest vehicle.

※ ※ ※ ※

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
NA MO HSI FANG CHI LO SHIH CHIEH
南 無 西 方 極 樂 世 界。
Blessed be the one in the Western Paradise with boundless

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
WU PIEN KUANG CHIH SHEN TA SHIH CHIH P'U SA
無 邊 光 熾 身。大 勢 至 菩 薩。
Luminous being, Mahasthamaprapta Bodhisattva.

(4) 繞念 Circumambulation and Invocation

| ○
NA MO TA SHIH CHIH P'U SA (Many, many times)
南 無 大 勢 至 菩 薩。 (數百千聲)
Blessed be Mahasthamaprapta Bodhisattva.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。 (三 拜)
Blessed be our own Master Sakyamuni Buddha.

NA MO A MI T'O FO (3 times)
南 無 阿 彌 陀 佛。 (三 拜)
Blessed be Amita Buddha.

NA MO KUAN SHIH YIN P'U SA (3 times)
南 無 觀 世 音 菩 薩。 (三 拜)
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA (12 times)
南 無 大 勢 至 菩 薩 〇 (十二拜)
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH'ING CHING TA HAI CHUNG P'U SA
南 無 清 淨 大 海 眾 菩 薩 〇
Blessed be all Bodhisattvas in the great pure congregation.
(3 times)(三拜)

(6) 三皈依 Three Refuges

見第 226 頁 See Page 226.

地藏王菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF KSITIGARBHARAJA BODHISATTVA

七月三十日 The 30th Day of the 7th Moon

(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁
"CHIEH TING" See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁
An Act of Buddha Worship and General Repentance
See Page 98.

(3) 讚頌 Praises

TI TSANG TA TZ'U PEI
地 藏 大 慈 悲。

Ksitigarbha, the most merciful and compassionate,

SHIH YUAN YUNG WU CHIN CH'I
誓 願 永 無 盡 期。

With vows and wishes which will never see an end,

SUO HUA CH'ENG FO SHU NAN SZU
所 化 成 佛 數 難 思。

Converts beings inconceivable in number to become Buddhas;

YOU PING SHENG WEN I
猶 乘 聲 聞 儀。

Yet he is still in the position of a Sravaka.

CHIH TAI YU K'UNG SHENG TU CHIN
直 待 獄 空 生 度 盡。

When all hells become vacated and all beings are delivered,

FANG K'EN SHIH CHENG P'U T'I
方 肯 示 證 菩 提。

Then he will be willing to realize Bodhi.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
K'EN CH'I MING HSIEN SHIH EN TZU
懇 祈 冥 顯 施 恩 資。

We pray that he will implicitly and explicitly give us blessings,

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
HAI HUEI YU LIEN CH'IH
海 會 預 蓮 池。

So we may be predestined to join the great Lotus Pond Assembly.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
K'EN CH'I MING HSIEN SHIH EN TZU
懇 祈 冥 顯 施 恩 資。

We pray that he will implicitly and explicitly give us blessing

◎ | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
HAI HUEI YU LIEN CH'IH
海 會 預 蓮 池。

So we may be predestined to join the great Lotus Pond Assembly.

※ ※ ※ ※

ㄣ | | ○ | | ○ | | ○ | | ◎ | |
TI TSANG P'U SA MIAO NAN LUN
地 藏 菩 薩 妙 難 倫。

Ksitigarbha Bodhisattva, wonderful and hardly to be matched.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
HUA HSIEN CHIN YUNG CH'U CH'U FEN
化 現 金 容 處 處 分。

Transforms and manifests in golden color and appears everywhere.

祝聖普佛儀規 LITURGY OF GENERAL WORSHIP ON FEAST DAYS
 地藏王菩薩聖誕 OF KSITIGARBHARAJA BODHISATTVA

○ | | ○ | | ○ | ○ | |
 SAN T'U LIU TAO WEN MIAO FA
 三 途 六 道 聞 妙 法。

All in the six paths, including the three evil ones, hear the
 wonderful Dharma,

○ | | ○ | | ○ | ○ | |
 SZU SHENG SHIH LEI MENG TZ'U EN
 四 生 十 類 蒙 慈 恩。

And all beings in four births and ten categories receive mercy
 and benevolence.

○ | | ○ | | ○ | ○ | |
 MING CHU CHAO CH'E T'IEN T'ANG LU
 明 珠 照 徹 天 堂 路。

Like luminous pearls he shines throughout the heavenward road.

○ | | ○ | | ○ | ○ | ◎ | |
 CHIN HSI CHENG K'AI TI YU MEN
 金 錫 振 開 地 獄 門。

With the gold staff he shatters and opens hell's doors.

○ | | ○ | | ○ | ○ | |
 LEI SHIH CH'IN YIN MENG CHIE YIN
 累 世 親 因 蒙 接 引。

Through many lives, by direct contact, we enjoy his reception
 and guidance.

○ | | ○ | | ○ | ○ | |
 CHIOU LIEN T'AI P'AN LI TZ'U TSUN
 九 蓮 臺 畔 禮 慈 尊。

At the nine-grade lotus platforms, we shall salute the Merciful
 and Honored one.

※ ※ ※ ※

NA MO CHIOU HUA SHAN YU MING SHIH CHIEH
南 無 九 華 山。幽 冥 世 界。

Blessed be the one on the Nine-Flower Mountain, the Somber World,

TA TZ'U TA PEI SHIH LUN PA K'U
大 慈 大 悲。十 輪 拔 苦。

The Most Compassionate, with power of Ten Wheels to relieve suffering,

PEN TSUN TI TSANG WANG P'U SA
本 尊 地 藏 王 菩 薩。

Our own honored one, Ksitigarbharaja Bodhisattva.

(4) 繞念 Circumambulation and Invocation

NA MO TI TSANG WANG P'U SA (Many, many times)
南 無 地 藏 王 菩 薩。(數百千聲)

Blessed be Ksitigarbharaja Bodhisattva.

(5) 拜願

Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南 無 本 師 釋 迦 牟 尼 佛。(三拜)

Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P'U SA (3 times)
南 無 文 殊 師 利 菩 薩。(三拜)

Blessed be Manjusri Bodhisattva

NA MO P'U HSIEN P'U SA (3 times)
南 無 普 賢 菩 薩。 (三 拜)
Blessed be Samantabhadra Bodhisattva.

NA MO KUAN SHIH YIN P'U SA (3 times)
南 無 觀 世 音 菩 薩。 (三 拜)
Blessed be Avalokitesvara Bodhisattva.

NA MO TI TSANG WANG P'U SA (12 times)
南 無 地 藏 王 菩 薩。 (十二拜)
Blessed be Ksitigarbharaja Bodhisattva.

NA MO TAO LI HUI SHANG FO P'U SA (3 times)
南 無 切 利 會 上 佛 菩 薩。 (三 拜)
Blessed be Buddhas and Bodhisattvas in the assembly on the
Trayastrimsas.

(6) 三 皈 依 Three Refuges

見第 226 頁 See Page 226.

獻 食 讚

DELICACY OFFERING ANTHEM

|| ○ || ○ || ○ | ○ || ● | ○ || ○ |
CH' IEN CH' ENG HSIEN HSIANG HUA
虔 誠 獻 香 花。
Piously we offer up incense and flowers

○ | ○ | ○ || ○ | | | ○ || ○ || ○ || ○ ||
CHIH HU TENG HUNG YEN CHIAO CHIA
智 慧 燈 紅 燄 交 加。
Together with wisdom-light in red flames flickering;

附 錄 ANNEXES
獻食讚 DELICACY OFFERING ANTHEM

○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
CHING P'ING YANG LIU SA KAN K'UA
淨 瓶 楊 柳 洒 堪 誇。

From the holy-water bottle we sprinkle water with willow twigs.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
KAN LAN KUNG P'I P'A
橄 欖 共 枇 杷。

Let olives together with loquats

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
MENG SHAN CH'UEH SHE CH'A FENG HSIEN
蒙 山 雀 舌 茶 奉 獻。

And choicest Mengshan tea leaves be offered up

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
SU T'O P'U KUNG YANG SHIH CHIA
酥 醃 普 供 養 釋 迦。

Like ambrosia as universal offerings for Sakyamuni.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
|:PAI PAO MING CHU FENG HSIEN FO P'U SA
|:百 寶 明 珠 奉 獻 佛 菩 薩。

Let hundreds of jewels and bright pearls be offered to Buddhas
and Bodhisattvas;

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
I HSIEN FA WANG CHIA :|
衣 獻 法 王 家。:

Let apparel be offered to the house of Dharmaraja.

(2 times)(兩遍)

NA MO P'U KUNG YANG P'U SA MO HO SA (3 times)
 南 無 普 供 養 菩 薩 摩 訶 薩。(三遍)
 Blessed be Universal-Oblation Bodhisattvas Mahasattvas.

沐浴真言

BATHING INCANTATION

AN TI SHA TI SHA SENG CH'IE SO HO
 唵 底 沙 底 沙 僧 伽 娑 訶。

釋迦讚

ADVENT OF BUDDHA ANTHEM

P'U SAH HSIA YUN CHUNG
 菩 薩 下 雲 中。
 He descended in a cloud from above

CHIANG SHENG CHING FAN WANG KUNG
 降 生 淨 梵 王 宮。
 To be born in the Palace of King Sudhodana.

MO YEH YOU HSIEH WAN CHIN T'UNG
 摩 耶 右 脇 婉 金 童。
 Queen Maya from her right side gave birth to the child.

○ | | ○ || ○ || ○ | | ○ | ○ || ⊙ | ○ | | ○ |
T' IEN YUEH CHOU CH'ANG K'UNG
天 樂 奏 長 空。
Celestial music resounded in the vast firmament.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
MU KU SZU FANG CHOU CH' I PU
目 顧 四 方 周 七 步。
He looked around and took seven steps.

○ | ○ | ○ || ○ || ○ || ○ | | ○ | | ○ | | ○ | |
CHIH T' IEN CHIH TI TSUN HSIUNG
指 天 指 地 尊 雄。
Pointing to heaven and earth, he declared himself the only
honored one.

○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | |
| : CHIU LUNG T'U SHUI MU TZ'U YUNG
| : 九 龍 吐 水 沐 慈 容。
Nine dragons splashed water to bathe the blessed one.

○ | | ○ || ○ || ○ || ○ | ○ || ⊙ | ○ | | ○ | |
WAN FA TE CHEN TSUNG : | (2 times)
萬 法 得 正 宗。 : | (二遍)
All hailed the true master of all Dharmas.

浴佛讚 BATHING BUDDHA ANTHEM

| | ○ || ⊙ | | ○ | | ○ | | ○ | | ○ | |
MIAO HSIN CHIH CHIH I HSUE FU YANG
妙 心 直 指。 義 學 敷 揚。
The subtle mind points directly, And the righteous teachings
evolve and spread.

○ | | ○ | | ○ | | ○ | | ◎ | ○ | ○ | ○ |
MU CH'A PAO CHENG CH'I CHEN CH'ANG
木 义 保 證 契 真 常。

Moksa guarantees harmony of the truth and the principles.

○ | | ○ | | ○ | | ○ | | ◎ | ○ | | ○ |
SHE CHIE PAI LIEN HSIANG
社 結 白 蓮 香。

Associations of Sangha form in white-lotus fragrance.

○ | ○ | ○ | | ○ | | ○ | | ◎ | | ○ | ○ | | ○ | |
CHIAO SHE TO FANG I LU JU CH'ING LIANG
教 設 多 方。 一 路 入 清 涼。

Doctrines are established with many approaches, Leading all the way to the pure and cool land.

| ○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ◎ | ○ |
NA MO YUAN CHUEH TI P'U SA MO HO SA
南 無 圓 覺 地 菩 薩 摩 訶 薩。

Blessed be Bodhisattvas Mahasattvas in the perfect enlightenment state.

浴佛偈 BATHING BUDDHA GATHA

WO CHIN KUAN YU CHU JU LAI
我 今 灌 浴 諸 如 來。

We are now coming up to bathe Tathagatas,

CHING CHIH CHUANG YEN KUNG TE CHU
淨 智 莊 嚴 功 德 聚。

For purity, wisdom, dignity, merit and virtue all.

WU CHO CHUNG SHENG LING LI KOU
五 濁 眾 生 令 離 垢。○
May the five-fold polluted sentient beings be rid of impurity,

T'UNG CHENG JU LAI CHING FA SHEN
同 證 如 來 淨 法 身。○
And all realize the pure entity of Tathagatas.

※ ※ ※ ※ ※

發 願 觀 文

PRAYER TO AMITA BUDDHA

SHIH FANG SAN SHIH FO A MI T'O TI I
十 方 三 世 佛。阿 彌 陀 第 一。○
Of Buddhas in all places and at all times, Amita Buddha is the
foremost.

CHIOU P'ING TU CHUNG SHENG WEI TE WU CH'UUNG CHI
九 品 度 眾 生。威 德 無 窮 極。○
He delivers sentient beings of all nine grades. His glory and
power are unlimited.

WO CHIN TA KUEI I TS'AN HUEI SAN YE TSUEI
我 今 大 皈 依。懺 悔 三 業 罪。○
We now are taking complete refuge in him And repent our
physical, oral and mental sins.

FAN YOU CHU FU SHAN CHIH HSIN YUNG HUI HSIANG
凡 有 諸 福 善。至 心 用 回 向。
If there is any blessing or good action, We sincerely apply it
as Parinamana.

YUAN T'UNG NIEN FO JEN KAN YING SUEI SHIH HSIEN
願 同 念 佛 人。感 應 隨 時 現。
May we, as fellow Amidists, Enjoy miraculous manifestations
from time to time.

LIN CHUNG HSI FANG CHING FEN MING TSAI MU CH'EN
臨 終 西 方 境。分 明 在 目 前。
At the end of our lives, the scene of Western Paradise Will
manifest clearly in front of our eyes.

CHIEN WEN CHIEH CHING CHIN T'UNG SHENG CHI LO KUO
見 聞 皆 精 進。同 生 極 樂 國。
What we see and hear will contribute to our good progress Towards
rebirth into Paradise.

CHIEN FO LIAO SHENG SZU JU FO TU I CH'IEH
見 佛 了 生 死。如 佛 度 一 切。
We shall see the Buddha and end further births and deaths, Just
like Buddhas who deliver all beings.

WU PIEN FAN NAO TUAN WU LIANG FA MEN HSIU
無 邊 煩 惱 斷。無 量 法 門 修。
May boundless klesas be severed. May countless approaches be
practised.

SHIH YUAN TU CHUNG SHENG TSUNG YUAN CH'ENG FO TAO
誓 願 度 眾 生。總 願 成 佛 道。
We vow that we wish to deliver all sentient beings And wish
all may achieve Buddhahood.

HSU K'UNG YOU CHIN WO YUAN WU CH'IUNG
虛 空 有 盡。我 願 無 窮。
Even if the Void be finite, Our wish, however, is infinite.

CH'ING YU WU CH'ING T'UNG YUN CHUNG CHIH
情 與 無 情。同 圓 種 智。
All beings, both with and without senses, will be perfected in
wisdom.

SHIH FANG SAN SHIH I CH'IE FO I CH'IE P'U
十 方 三 世 一 切 佛。一 切 菩
All Buddhas in all places and at all times

SA MO HO SA MO HO PO JE PO LO MI
薩 摩 訶 薩。摩 訶 般 若 波 羅 密。
And all Bodhisattvas Mahasattvas, Mahaprajnaparamita.

諸 佛 菩 薩 聖 誕

FEAST DAYS OF BUDDHAS AND BODHISATTVAS

(Dates in Lunar Calendar)

Month	Day	Feast
正月初一日		彌勒菩薩聖誕
1st	1st	Bodhisattva Maitreya's Birthday
正月初六日		定光佛聖誕
1st	6th	Buddha Dipamkara's Birthday
正月初九日		帝釋天尊聖誕
1st	9th	Sakra Devanam Indra's Birthday
二月初八日		釋迦牟尼佛出家
2nd	8th	Buddha Sakyamuni's Great Renunciation
二月十五日		釋迦牟尼佛涅槃
2nd	15th	Buddha Sakyamuni's Nirvana
二月十九日		觀音菩薩聖誕
2nd	19th	Bodhisattva Avalokitesvara's Birthday
二月廿一日		普賢菩薩聖誕
2nd	21st	Bodhisattva Samantabhadra's Birthday

三月十六日 準提菩薩聖誕

3rd 16th Bodhisattva Cundi's Birthday

四月初四日 文殊菩薩聖誕

4th 4th Bodhisattva Manjusri's Birthday

四月初八日 釋迦牟尼佛聖誕

4th 8th Buddha Sakyamuni's Birthday

四月廿八日 藥王菩薩聖誕

4th 28th Bodhisattva Bhaisajaraja's Birthday

五月十三日 伽藍菩薩聖誕

5th 13th Bodhisattva Sangharama's Birthday

六月初三日 韋馱菩薩聖誕

6th 3rd Bodhisattva Weito's Birthday

六月十九日 觀音菩薩成道

6th 19th Bodhisattva Avalokitesvara's Achievement

七月十三日 大勢至菩薩聖誕

7th 13th Bodhisattva Mahasthamaprapta's Birthday

七月十五日 佛歡喜日

7th 15th Ullambana—Buddhas' Happy Day

七月廿一日	普庵祖師聖誕
7th 21st	Patriarch P'u An's Birthday
七月廿四日	龍樹菩薩聖誕
7th 24th	Bodhisattva Nagarjuna's Birthday
七月三十日	地藏王菩薩聖誕
7th 30th	Bodhisattva Ksitigarbharaja's Birthday
八月廿二日	燃燈古佛聖誕
8th 22nd	Ancient Buddha Dipamkara's Birthday
九月十九日	觀音菩薩出家
9th 19th	Bodhisattva Avalokitesvara's Pravraj
九月三十日	藥師佛聖誕
9th 30th	Buddha Bhaisajaguru's Birthday
十月初五日	達摩祖師聖誕
10th 5th	Patriarch Bodhidharma's Birthday
十一月十七日	阿彌陀佛聖誕
11th 17th	Buddha Amita's Birthday
十二月初八日	釋迦牟尼佛成道
12th 8th	Buddha Sakyamuni's Enlightenment
十二月廿九日	華嚴菩薩聖誕
12th 29th	Bodhisattva Avatamsaka's Birthday

觀 音 齋 期

Dates of Abstinence in Honor of Bodhisattva Avalokitesvara
in the Lunar-Calendar Year

	<u>Month</u>	<u>Day</u>		<u>Month</u>	<u>Day</u>
正月初八日	1st	8th	六月十八日	6th	18th
二月初七日	2nd	7th	六月十九日	6th	19th
二月初九日	2nd	9th	六月廿三日	6th	23rd
二月十九日	2nd	19th	七月十三日	7th	13th
三月初三日	3rd	3rd	八月十六日	8th	16th
三月初六日	3rd	6th	九月十九日	9th	19th
三月十三日	3rd	13th	九月廿三日	9th	23rd
四月廿二日	4th	22nd	十月初二日	10th	2nd
五月初三日	5th	3rd	十一月十九日	11th	19th
五月十七日	5th	17th	十一月廿四日	11th	24th
六月十六日	6th	16th	十二月廿五日	12th	25th

十 齋 期

每月初一日，初八日，十四日，十五日，十八日，
廿三日，廿四日，（小月二十七日），二十八日，
二十九日，（大月三十日）

The Ten Days of Abstinence in every month of the Lunar Calendar:
1st, 8th, 14th, 15th, 18th, 23rd, 24th and the last three days.

六 齋 期

每月初八日，十四日，十五日，廿三日（小月廿八
日），廿九日（大月三十日）

The Six Days of Abstinence in every month of the Lunar Calendar:
8th, 14th, 15th, 23rd and the last two days

普為出資敬印及讀誦受持者回向偈

PARINAMANA FOR THOSE WHO SPONSORED
THE PUBLICATION OF THIS LITURGY AND FOR
THOSE WHO MAKE USE OF THIS LITURGY

YUAN I TZ'U KUNG TE HSIAO CH'U SU HSIEN YE
願 以 此 功 德。消 除 宿 現 業。
May the merit created by the present work Contribute to eradicate
past and present iniquity,

TSENG CHANG CHU FU HUEI YUAN CH'ENG SHENG SHAN KEN
增 長 諸 福 慧。圓 成 勝 善 根。
Increase and enhance all blessings and wisdom, And fulfill and
realize excellent roots.

SUO YOU TAO PING CHIE CHI YU CHI CHIN TENG
所 有 刀 兵 劫。及 與 饑 饉 等。
May all calamities from warfare And from famine and such things

HSI CHIE CHIN HSIAO CH'U JEN KE HSI LI JANG
悉 皆 盡 消 除。人 各 習 禮 讓。
Invariably be completely eradicated. May everyone practise courtesy
and humility.

TU SUNG SHOU CH'IH JEN CH'U TZU CHIN YIN CHE
讀 誦 受 持 人。出 資 敬 印 者。
For those who read, recite and make use of this Liturgy And
for those who sponsored the publication of it--

HSIEN CHUAN HSIEN AN LO HSIEN WANG HUO CH'AO SHENG
現 眷 咸 安 樂。先 亡 獲 超 昇。
May their present kin all be happy. May their departed loved
ones be delivered.

附 錄 ANNEXES

本書回向 PARINAMANA OF THIS LITURGY

FENG YU CH'ANG T'IAO SHUN JEN MIN HSI K'ANG NING

風 雨 常 調 順。人 民 悉 康 寧。

May the weather always be favorable for them. May all people
be healthy and secure.

FA CHIEH CHU HAN SHIH T'UNG CHENG WU SHANG TAO

法 界 諸 含 識。同 證 無 上 道。

May all sentient beings in the Dharmadhatu Together realize
Supreme Enlightenment.

*“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

❧ THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL ❧

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generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
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